The CHRISTIAN CENTURY

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Our Jefferson Heritage

An Editorial

Can We 'Redeem' Germany?

By Oswald Garrison Villard

Canada's Liquor Struggle

By Ernest Marshall Howse

Justice for Asiatics

An Editorial

APRIL SURVEY OF BOOKS

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In This Issue

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is minister of an important Methodist church in Santiago, the capital of Chile. He has visited the United States. The Christian Century, through monthly letters from him and from other new correspondents, plans to widen its coverage of news from all South America.

The CHRISTIAN CENTURY

April 7, 1943

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Calendar of Coming Events

Apr. 8. Institute of Human Relations, Chicago; Harold E. Stassen, speaker.
Apr. 9-11. Institute of International Relations, Philadelphia.
Apr. 11. Community Church, Boston; Freda Kirchwey, speaker.
Apr. 11. Chicago Sunday Evening Club; Robert G. Sproul, speaker.
Apr. 11. Ford Hall Forum, Boston; Jay Allen, speaker.
Apr. 12-18. Chicago Conference on Social Action.
Apr. 12-16. Regional Church Conference of Social Work, St. Louis.
Apr. 13, 14. Church of the Brethren, Middle District, Martinsburg, Pa.
Apr. 14-15. United Stewardship Council, Philadelphia.
Apr. 14-17. American Association for Health, Physical Education and Recreation, Cincinnati.
Apr. 18. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Apr. 18. Community Church, Boston; Herbert Gezork, speaker.
Apr. 21, 22. Church of the Brethren, Southeastern District, Philadelphia.
Apr. 25. Sunrise Easter Service, Mt. Davidson, San Francisco; Vere V. Loper, speaker.
Apr. 25. Community Church, Boston; Rollo Walter Brown, speaker.
Apr. 25. Easter Sunrise Service, Soldier Field, Chicago.
Apr. 27-29. Constitutional Convention of National Association of Evangelicals for United Action, Chicago.
Apr. 28. Delaware Methodist Conference, Philadelphia.
Apr. 28-May 3. Central Pennsylvania Annual Methodist Conference, Clearfield.
Apr. 29-May 1. Wyoming Methodist Conference, Binghamton, N. Y.
Apr. 29-May 2. Mennonite Eastern District Conference, Souderton, Pa.
Apr. 29. Central West Methodist Conference, Denver.
Apr. 29. Newark Methodist Conference, Newark, N. J.
Apr. 30-May 2. Annual Methodist Youth Conference, Philadelphia.
May 1-3. Education by Radio Institute, Columbus, O.
May 2. Community Church, Boston; John Haynes Holmes, speaker.
May 2-9. National Family Week.
May 3-5. Missionary Education Institute, Indianapolis.
May 4-6. International Constitutional Convention, United Evangelical Action, Chicago.
May 4-6. Associated Church Press, New York City.
May 9. Community Church, Boston; Walton E. Cole, speaker.
May 10, 11. Reading Synod, Evangelical and Reformed Church, Shoemakersville, Pa.
May 11, 12. Mercersburg Synod, Evangelical and Reformed Church, Carlisle, Pa.
May 12-16. Washington Annual Methodist Conference, Lynchburg, Va.
May 15. Spring General Conference, Schwenkfelder Church, Worcester, Pa.
May 16. Community Church, Boston; Donald G. Lothrop, speaker.
May 18. Executive Committee, Federal Council of Churches, New York City.
May 23. Community Church, Boston; Abraham Myerson, speaker.
May 24-27. Central Pennsylvania Synod, United Lutheran Church, Harrisburg, Pa.
May 24-27. Northern Baptist General Council, Chicago.
May 24-28. Church Conference of Social Work, Cleveland, O.
May 25-28. Pittsburg Synod, United Lutheran Church, Rochester, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, APRIL 7, 1943 NUMBER 14

EDITORIAL

THEN SAID Christian, Ah my friend, the sorrows of death have compassed me about; I shall not see the land that flows with milk and honey. And with that, a great darkness and horror fell upon Christian, so that he could not see before him. Hopeful therefore here had much ado to keep his brother's head above water. Ah brother, said Christian, surely if I was right he would now arise to help me; but for my sins he hath brought me into the snare and hath left me. Then said Hopeful, These troubles and distresses that you go through in these waters are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses. Then I saw in my dream that Christian was in a muse a while. To whom also Hopeful added this word, Be of good cheer, Jesus Christ maketh thee whole. And with that Christian brake out with a loud voice, Oh, I see him again! and he tells me, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' Then they both took courage, and the enemy was after that as still as a stone until they had gone over. Now, upon the bank of the river, on the other side, they saw the two Shining Men again, who were waiting for them. . . . Thus they went along towards the gate. (From *Pilgrim's Progress,* by John Bunyan.)

For the Fifth Week of Lent

Senate Begins Study Of Postwar Plans

THE MOST significant political news of the week may have been contained in a brief announcement from Washington. Senator Connally informed the country that he had appointed eight senators, including himself, to study all pending and impending resolutions relating to cooperation with the United Nations in the prosecution of the war and in the establishment of agencies to preserve postwar peace. The importance of this announcement lay in the fact that Senator Connally is chairman of the Senate's powerful foreign relations committee. The members of the study group which he set up constitute a subcommittee of that body. Nobody whose memory or whose study of history goes back to the end of the First World War will belittle the potentialities of this act. It was in the foreign relations committee of the United States Senate that the retreat from Woodrow Wilson's international policies into the isolationism of the twenties was mapped. Whatever else he may do the Texas senator evidently does not intend to follow in the steps of Henry Cabot Lodge. Neither, if he can help it, does he intend to allow President Roosevelt to repeat the mistakes of Woodrow Wilson. The personnel of the subcommittee includes such regular Republicans as Gillette and Vandenburg, such a Progressive as La Follette, and the influential Barkley, George and the chairman representing the majority Democrats. While the announced purpose of the committee limits it to a study of such proposals as come or are likely to come before Congress concerning cooperation with the United Nations now and later, this frame of reference is certain to prove sufficiently broad to provide its members with an intensive and liberal education in the issues at stake in the war and the peace. That the nation will need this informed leadership when it once more reaches the place where it must define its future relationships with the rest of the world none can doubt.

Victory Draws Near In North Africa

IN southern Tunisia the Mareth line has gone the way of the Maginot line in France. And for the same reason. It could be flanked, and it has been by an armored column which General Montgomery sent sweeping around Marshal Rommel's right. When this column roared in from the desert behind the German positions, Rommel found the concrete forts which the French had built to stop a possible Italian attack from Tripolitania no longer tenable. Swift withdrawal northward was required if his army was to be saved. Meanwhile, the three American columns driving eastward had narrowed the corridor along which Rommel must retreat. At the hour of writing, it begins to look as though this American advance will render it impossible for the Afrika Korps to make its ex-

pected stand along the natural line of lake, marsh and mountain defenses stretching westward from the Gulf of Gabes. If this proves to be the case, Rommel may not be able to halt his retreat until he has gone all the way northward to a junction with the army of Von Arnim around Tunis and Bizerte. As a military operation, the outflanking of the Mareth line and the eastward drive of the Americans has been vastly reassuring. It has revealed superbly coordinated effort, unmarred by the blunders in command which made the opening American operations against Rommel a near-disaster. But this success in driving Rommel northward must not obscure the main stake in Tunisia. That is time. If the Allies can clear the country by May 1, or even perhaps by the end of May, they will then have time to mount a full-scale attack across the Mediterranean this summer. Such swift success is also likely to have an impressive effect in the eastern Mediterranean, urging Turkey to get into the war and Bulgaria to get out. But if Rommel can drag out his delaying campaign for another three or four months, the Allies will hardly reap the harvest of a Tunisian victory until next year. At the moment prospects for a swift victory are good.

Faking Tests of Steel and Profiteering on Ships

INDUSTRIAL morals have seldom sunk so low as in the practice revealed by the Truman Senate committee, before which employees of the Carnegie-Illinois Steel Company confessed that faked figures had regularly been entered in the company's records purporting to represent tests of the quality of steel which had, in fact, never been tested. The result has been that the navy has received and used in ship construction a good many thousand tons of defective steel. So far the responsibility for this criminal procedure has been traced no higher than the chief metallurgist of one of the company's plants, though there is a report, not fully confirmed, that the metallurgist was reproved by those higher up when he attempted to stop the practice. The president of the company, and the president of the United States Steel Corporation, of which Carnegie-Illinois is a subsidiary, professed to be greatly shocked at the discovery. They may well be. It is to be hoped that they are astonished as well as surprised. The country is both astonished and shocked. It is easy to imagine what would happen in a totalitarian country. That will not happen here. We have courts and a department of justice. Here is a case that clamors for their attention. The papers of the same day that saw this disclosure carried also the story of the discovery, by a committee of the House of Representatives, that a group of shipping companies have been making what must seem to most people amazing profits out of their contracts with the British government—contracts the cost of which falls directly upon us because they are paid for out of lend-lease funds. For example, to take the first company on the alphabetical list, the American Export Lines, six trips by six vessels valued at $232,350 brought in $1,724,918 in charter hire, of which $1,572,144 was profit! The figures for the other companies are of the same order. Those troublesome maritime unions, which are always said to be deeply infected with communism, will read these figures with interest. A profit amounting to 91 per cent of gross receipts—not to mention 677 per cent of the capital value of the ships—shows that these companies do not serve God for naught, or even for a normal profit. The companies insist that it is all perfectly legal, as perhaps it is, and that replacement cost instead of "book valuation" of the ships ought to be considered, and this may be true too. But the profits are still outrageous.

Army to Give Course In Gambling?

TO HELP build army morale, the war department has bought 750,000 pairs of dice. This is reported in the March 22 issue of the *Progressive,* which quotes an army spokesman as saying: "We do not encourage gambling. Our job is to supply the little things that keep morale high." If this report is accurate—and we have no reason to doubt that it is—it provides an amazing commentary on what might be called the morals of morale. Has the general staff no sense of responsibility concerning the kind of citizen it returns to the country when the soldier has completed his service? It is one thing to be a bit lenient in disciplining soldiers whose ideas of entertainment have been acquired in pool halls or the alleys of city slums. It is a different matter entirely for the war department to take its cue from alley loafers in its provision of entertainment for the men in service. It seems incredible that the army officers who are asking that 10,000,000 youth, many of them boys of eighteen, shall be turned over to them for "processing," should be so insensitive to the ideals of the average American family as this incident shows them to be. The fact that it has occurred raises in acute form the question of their competence to discharge the trust which the country is placing in them. Such cynicism concerning the values for which the churches, the educational system and every decent element in American life have stood contributes little to the confidence which the people are asked to have in those who direct the war effort.

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not recognize in all this the signs of Vatican diplomacy, which is always designed to turn the emergencies of nations to the advantage of the church, is a gudgeon. But what does the Vatican want, as means to the more ultimate end of strengthening its own prestige and power? For one thing, apparently, a negotiated peace without victory. The possibility of a Catholic bloc has been hinted at, to include Spain, Portugal, Italy, France, so much of Poland as can be salvaged, as much as possible of the Balkan countries (Yugoslavia is already being worked on), Austria and southern Germany, with the Latin American countries (from which Protestantism is to be excluded!) and French Quebec as valuable auxiliaries. This would be a much more ambitious "holy alliance" than the one which followed the downfall of Napoleon, but it would have the same antipathy to liberal and democratic government, though it would include an interest in social justice which was foreign to the minds of Pius VII and Metternich. (Pius VII never joined the Holy Alliance, though he gave ecclesiastical sanction to the most reactionary policies of its members.) From the Vatican standpoint, this would have the merit of organizing resistance to Russian postwar influence. Skipping all these conjectures, the best guess now is that the chief purpose of Archbishop Spellman's odyssey is to lay foundations for some sort of postwar structure that will leave Russia out and will have the Vatican at the center.

The Administration Plays Ball With the Hierarchy

IF THE SECRET of the Spellman mission remains a mystery, so also does the administration's relation to it, though the government is a party to it to the extent of making it possible and sending the archbishop off after prolonged conferences at the White House and the state department. It is plausible to say that the state department and the hierarchy are each trying to use the other for its own purposes, though that statement would have to be qualified by recognition that a considerable section of the state department's high personnel is very much committed to the hierarchy's leadership. The post office department, too, seems to be operating to some extent under the guidance and direction of a Roman Catholic organization in the exercise of censorship by withdrawing second-class privileges from magazines charged with indecency. Drew Pearson's column documents this claim with extensive quotations from Catholic sources. The list of magazines debarred from the mails is practically identical with the list condemned by Bishop Noll's National Organization for Decent Literature. None of these magazines deserves anybody's sympathy, and no criticism of the procedure should be taken as a defense of them. Some of the publishers seem to have discovered that the surest way of getting by with the postal authorities is first to get their material o.k.'d by the Washington office of the N.O.D.L. A letter from the head of that office indicates the thoroughness with which this system is operated, and other citations suggest how meticulous is the scrutiny. In a "confessions" story, the words "his lips pressed hers" had to be toned down, under N.O.D.L. censorship, to "his lips touched hers." The campaign for decency ought not to be made ridiculous by this sort of censorship, or odious by having it carried on by a government agency under clerical supervision. The postmaster general, Frank Walker, is a Roman Catholic. So also are two of the three members of the committee within the department to which he has entrusted the direct supervision of censorship. Would it not be better if even a Roman Catholic postmaster general with proper desire to check the circulation of indecent literature did not act on the assumption that the Roman Catholics have a monopoly on all the decency in the country?

Protestantism Dares to Face Its Disunity

ONE REASON why moves toward church unity are gaining momentum today is to be found in the fact that American Protestantism has at last learned to confront the realities of its divisions. It has been a long time since a more significant contribution to this highly educational process has been made than the ninety-four page booklet, *Forward Together,* which has just been published by the Inter-Council Field Department, 297 Fourth avenue, New York. This organization represents the seven national interdenominational agencies which are moving toward a merger in the not distant future. The booklet, which can be secured for fifteen cents from the above address or from any of the interchurch agencies, for the first time lists all these organizations and outlines their plans for the present year. It also describes the numerous projects which they are carrying on together, as well as a directory, twelve solid pages long, of the state and local church councils throughout the country. Seen as a whole, this amazing catalogue is likely to daunt even the most resolute cooperator until he remembers that the Kingdom of God may still be a network whose complexity may be informed with unity of purpose. The very fact that this multiplicity of services has been brought within the scope of an inexpensive booklet, which will quickly find its way to the desk of every alert minister in America, is in itself an indication of the integrity of the purpose which these hitherto separate bodies hold to integrate more effectively the component parts of cooperative Christianity.

Russia Extends Lease of Japanese Fisheries

SINCE 1936, Russia has required Japan to renew each year the lease which gives Japanese fishermen the right to fish in the waters off eastern Siberia. Several times the negotiations have encountered difficult going and occasionally Russian patrols have shot up or captured Japanese boats. This year both the United Nations and the Axis kept a careful watch on the renewal date. When it passed without action, hope that non-renewal presaged a break between Japan and Russia rose in both camps. Russia and Japan maintain an attitude of scrupulous neutrality toward each other, but the allies of both would be delighted to see this broken. The United Nations could use Russia's aid in lifting Japan's pressure from China, while the European members of the Axis would be glad to have Japan attack Russia on her Pacific front and thus

pected stand along the natural line of lake, marsh and mountain defenses stretching westward from the Gulf of Gabes. If this proves to be the case, Rommel may not be able to halt his retreat until he has gone all the way northward to a junction with the army of Von Arnim around Tunis and Bizerte. As a military operation, the outflanking of the Mareth line and the eastward drive of the Americans has been vastly reassuring. It has revealed superbly coordinated effort, unmarred by the blunders in command which made the opening American operations against Rommel a near-disaster. But this success in driving Rommel northward must not obscure the main stake in Tunisia. That is time. If the Allies can clear the country by May 1, or even perhaps by the end of May, they will then have time to mount a full-scale attack across the Mediterranean this summer. Such swift success is also likely to have an impressive effect in the eastern Mediterranean, urging Turkey to get into the war and Bulgaria to get out. But if Rommel can drag out his delaying campaign for another three or four months, the Allies will hardly reap the harvest of a Tunisian victory until next year. At the moment prospects for a swift victory are good.

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IF THE SECRET of the Spellman mission remains a mystery, so also does the administration's relation to it, though the government is a party to it to the extent of making it possible and sending the archbishop off after prolonged conferences at the White House and the state department. It is plausible to say that the state department and the hierarchy are each trying to use the other for its own purposes, though that statement would have to be qualified by recognition that a considerable section of the state department's high personnel is very much committed to the hierarchy's leadership. The post office department, too, seems to be operating to some extent under the guidance and direction of a Roman Catholic organization in the exercise of censorship by withdrawing second-class privileges from magazines charged with indecency. Drew Pearson's column documents this claim with extensive quotations from Catholic sources. The list of magazines debarred from the mails is practically identical with the list condemned by Bishop Noll's National Organization for Decent Literature. None of these magazines deserves anybody's sympathy, and no criticism of the procedure should be taken as a defense of them. Some of the publishers seem to have discovered that the surest way of getting by with the postal authorities is first to get their material o.k.'d by the Washington office of the N.O.D.L. A letter from the head of that office indicates the thoroughness with which this system is operated, and other citations suggest how meticulous is the scrutiny. In a "confessions" story, the words "his lips pressed hers" had to be toned down, under N.O.D.L. censorship, to "his lips touched hers." The campaign for decency ought not to be made ridiculous by this sort of censorship, or odious by having it carried on by a government agency under clerical supervision. The postmaster general, Frank Walker, is a Roman Catholic. So also are two of the three members of the committee within the department to which he has entrusted the direct supervision of censorship. Would it not be better if even a Roman Catholic postmaster general with proper desire to check the circulation of indecent literature did not act on the assumption that the Roman Catholics have a monopoly on all the decency in the country?

Protestantism Dares to Face Its Disunity

ONE REASON why moves toward church unity are gaining momentum today is to be found in the fact that American Protestantism has at last learned to confront the realities of its divisions. It has been a long time since a more significant contribution to this highly educational process has been made than the ninety-four page booklet, *Forward Together,* which has just been published by the Inter-Council Field Department, 297 Fourth avenue, New York. This organization represents the seven national interdenominational agencies which are moving toward a merger in the not distant future. The booklet, which can be secured for fifteen cents from the above address or from any of the interchurch agencies, for the first time lists all these organizations and outlines their plans for the present year. It also describes the numerous projects which they are carrying on together, as well as a directory, twelve solid pages long, of the state and local church councils throughout the country. Seen as a whole, this amazing catalogue is likely to daunt even the most resolute cooperator until he remembers that the Kingdom of God may still be a network whose complexity may be informed with unity of purpose. The very fact that this multiplicity of services has been brought within the scope of an inexpensive booklet, which will quickly find its way to the desk of every alert minister in America, is in itself an indication of the integrity of the purpose which these hitherto separate bodies hold to integrate more effectively the component parts of cooperative Christianity.

Russia Extends Lease of Japanese Fisheries

SINCE 1936, Russia has required Japan to renew each year the lease which gives Japanese fishermen the right to fish in the waters off eastern Siberia. Several times the negotiations have encountered difficult going and occasionally Russian patrols have shot up or captured Japanese boats. This year both the United Nations and the Axis kept a careful watch on the renewal date. When it passed without action, hope that non-renewal presaged a break between Japan and Russia rose in both camps. Russia and Japan maintain an attitude of scrupulous neutrality toward each other, but the allies of both would be delighted to see this broken. The United Nations could use Russia's aid in lifting Japan's pressure from China, while the European members of the Axis would be glad to have Japan attack Russia on her Pacific front and thus

divert forces from the battlefields of Europe. But both sides were to be disappointed. Last week the treaty was extended to provide that for another year Japanese fishermen may take from these frigid Russian waters the fish which supply an indispensable element in the Japanese diet. The fact that the Russians were able to increase the price by 4 or 5 per cent above the amount involved in 1942, which was itself 20 per cent higher than the sum paid in 1941, indicates that the Japanese are even less anxious than the Russians for a further extension of the war. Although Japan's control of French Indo-China, Thailand and Burma provides access to unlimited supplies of rice, both that and an adequate quantity of fish, the other main element in her food supply, depend upon control of the sea. It is this question of fishing grounds which gives meaning to the tenacity with which Japan clings to Kiska in the Aleutians. The forces which hold that island in spite of persistent American attacks are in reality the outposts of the Japanese fishing fleet.

Justice for Asiatics

SEVEN weeks ago an editorial appeared in these columns under the title, "Drop the Asiatic Color Bar!" In that editorial it was suggested that the United States should do away with all racial discriminations in its immigration and naturalization laws. In place of the present body of laws and regulations, which treat most natives of Asia as unfit for entrance into or residence in this country and as biologically ineligible for citizenship, it was proposed that the quota system which now regulates immigration from Europe be extended to all peoples and that all persons thus admitted to residence be made eligible for naturalization. It is encouraging to be able to report that a movement is now under way at Washington which may issue in much such an amendment of our laws as was recommended in that editorial.

Congressman Martin J. Kennedy, influential Democrat from New York, has introduced a bill which would grant admission to Chinese under the quota system. Congressman Walter Judd, newly elected Republican from Minnesota, who owes his election largely to the agitation which he has conducted for more intelligent American participation in Oriental affairs, is about to offer a bill which would lift all discriminatory enactments against all Asiatics. (The Minnesota congressman was formerly a medical missionary in China.) Dr. Judd's bill, it is forecast, will debar Japanese so long as we remain at war with that country. Such a provision seems legally unnecessary, though it may be politically expedient. While the two nations are at war there can be, in the nature of the case, no immigration.

Of the two bills, that to be sponsored by Congressman Judd is immeasurably superior. Bear in mind that the issue at stake is the rankling sense of injustice felt throughout Asia at the present discriminatory racial policies of the United States. An exception made in the case of China alone would be universally regarded on that continent as simply a war bribe offered to soothe an ally who must be kept in line if victory is to be won. It would not be regarded as a genuine effort to do justice; it would leave Filipinos, Indonesians, Malayans, Siamese, Burmans, Indians and Koreans with an intensified resentment. Indeed, it would be resented by the more thoughtful Chinese, who feel every slight inflicted on other Orientals as an injury to themselves.

Rumors from Washington indicate that there is a possibility that a senator and a representative from Pacific coast states may offer simultaneously in both houses of Congress a bill designed to deal with this issue. We trust that these rumors prove well founded, and that the bill will, when offered, follow the inclusive pattern set by that on which Congressman Judd has been working. The Asiatic color bar has been maintained to this day largely as a football of Pacific coast politics. West coast politicians intent on re-election have used this issue much as the "white supremacy" slogan has been used by demagogues in the south. There are evidences, however, that labor, which was originally responsible for the enactment of the various Oriental exclusion laws, is gaining a new point of view. Various C.I.O. unions have gone on record in favor of dropping racial bars, and Philip Murray, president of the C.I.O., is understood to be ready to support such a bill if it comes before Congress. If two or three A.F. of L. leaders on the Pacific coast can be persuaded to change their position, the chances for amendment of the immigration and naturalization laws would be greatly enhanced.

Before the American public can be fully aroused to the importance of the issue at stake, however, it is evident that much still needs to be done to make clear exactly what is proposed and what would be involved if the legislative action advocated should be taken. What is proposed? It is proposed that the people of all nations be placed on exactly the same basis with regard to entrance into this country and the gaining of United States citizenship. It is proposed that all discrimination, overt or implied, on grounds of race, color or place of birth be stricken from our laws. What would be involved if this were done? In the case of one Asiatic nation, China, operation of the quota system would permit 105 Chinese a year to enter this country. In the case of less than a dozen other Asiatic nations, 100 of their citizens a year might be admitted. The total number of admissions would be less than 1,000 a year—a figure far lower than the number which government authorities estimate were being smuggled in annually from Asia before the war. All thus admitted would be eligible for citizenship.

Such public agitation as has so far supported the elimination of racial discrimination from our immigration and naturalization laws has dealt almost entirely with the wisdom of such a policy as a win-the-war method. The Japanese propaganda in Asia, it is claimed, has pointed to our present laws as evidence of our pretensions to racial superiority. Let those laws be changed, therefore, in order thus to deprive the Japanese of a most effective propaganda weapon. The argument is perfectly sound, as far as it goes. If we are ever to win the enthusiastic support of the "billion potential allies" of Asia, that particular Japanese propaganda gun will have to be spiked. But The Christian Century advocates this change in American

policy on another, and a higher, ground. We believe that these laws should be amended as a matter of justice—justice to the Asiatics and justice to the claim of our own Declaration of Independence that we hold all men created equal.

The American churches have a particular stake in this issue. While racial discrimination remains written in our laws, their loyalty to their own gospel of human brotherhood must be in question. And the reality of their professions of concern regarding the nature of the postwar order must be measured in the light of the fact that this is one point at which the building of a better world order can begin now. That better world order waits on our willingness to do justice. And in this matter of racial discrimination it is wholly within the power of the United States either to do or to withhold justice. We need consult with no other nation; the responsibility is ours alone. It is ours *now*. Drop the Asiatic color bar!

Our Jefferson Heritage

NEXT Tuesday, on the two hundredth anniversary of his birth, a national monument to Thomas Jefferson will be dedicated in Washington. This classic temple in gleaming white marble, whose lines suggest so strongly architectural models which Jefferson himself designed at Monticello and the University of Virginia, will vie with the Washington Monument and the Lincoln Memorial as a shrine of patriotic pilgrimage. But the American who aspires to know the spirit and heritage of Jefferson will still find no spot so able to tell what manner of man he was as the little family burial plot which nestles half-way down the slope behind Monticello, the simple granite obelisk which rises there, and the words carved on it by direction of the man whose resting place it marks:

Here was Buried
THOMAS JEFFERSON
Author of the
Declaration
of
American Independence
of the
Statute of Virginia
for
Religious Freedom
and Father of the
University of Virginia

That epitaph is as eloquent in what it leaves out as in what it contains. It makes no mention of public offices held or honors bestowed. Twice President of the United States, vice-president, secretary of state, governor of Virginia, member of Congress, member of the Virginia legislature, minister to France—Jefferson cared nothing about having these things remembered. The heritage which with justified pride he left to his country was a heritage of ideas, a heritage of faith. It was a faith out of which the republic had been born, and by which it might live. And with unerring instinct for the permanent, Jefferson chose for his memorial the three instruments which most clearly revealed the foundation of that faith.

What is the heritage which Thomas Jefferson bequeathed to this nation? First of all, his passionate devotion to liberty. The famous lines from one of his letters to Dr. Rush, which have been chiseled into the face of the monument in Washington, contain the dedication of his life: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." His faith in freedom reached its loftiest expression in the Declaration of Independence.

> . . . We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. . . .

The words still thunder. They have thundered in every liberalizing political movement in America from that day to the present. They will continue to thunder down the years. For as Abraham Lincoln expressed it with remarkable insight in the letter which he wrote to the Jefferson celebration in Boston in 1859, in the Declaration of Independence Jefferson "had the coolness, foresight and capacity to introduce into a merely revolutionary document an abstract truth applicable to all men and all times, and so to embalm it there that today and in all coming days it shall be a rebuke and a stumbling block to the very harbingers of reappearing tyranny." The truth in Lincoln's prophecy is being once again established in these days, when the words of the Declaration rise to judge our nation's racial policies and to shame us into practice worthy of our profession.

Second only to his devotion to liberty in the heritage which he passed on to this nation was Jefferson's recognition of religious liberty as a necessary condition for a democratic state. This he gave its most permanent expression in the Virginia statute doing away with religious establishments and religious tests for holding office—a statute which became the model followed by other states when they broke with the religious traditions of the Old World. Perhaps no other American of outstanding position was ever feared and assailed by influential churchmen as was Jefferson. He detested Calvinist theology, protesting that its God was a monster, and he lashed out against the menace of an endowed priesthood. "History, I believe," he wrote Alexander von Humboldt, "furnishes no example of a priest-ridden people maintaining a free civil government." The Calvinist clergy of New England responded in kind; to Timothy Dwight and his contemporaries Jefferson was almost anti-Christ. Yet it might well be argued that no man in our history has done more for the cause of vital religion in this nation. It was no mere toleration that he fostered; it was positive freedom of worship for all men. "It is error which needs the support of government; truth can stand by itself."

As to the charge that he was an atheist, a charge which still echoes faintly from the wild partisan battle of Jefferson's day, he affirmed again and again his belief in "one God, and he all-perfect." And after he had collected in

chronological and subject order the sayings of Jesus, he told Charles Thomson: "A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that *I* am a *real Christian,* that is to say, a disciple of the doctrines of Jesus." The italics were his.

Finally, Jefferson left the American people with a heritage of faith in education as a means to good government, and a belief that only as education is made available to all can a democratic state insure its survival. In the first bill which he introduced in the Virginia legislature to provide universal free schooling, one of his most recent biographers, Saul K. Padover, says that he "asserted four basic principles: that a democracy cannot long exist without enlightenment; that it cannot function without wise and honest officials; that talent and virtue, needed in a free society, should be educated regardless of 'wealth, birth or other accidental condition'; and finally, that children of the poor must be thus educated at the 'common expence.' " The founding of the University of Virginia as a center for academic liberty crowned a lifetime devoted to the extension of education. Jefferson's perception of the necessity for an educated citizenship if democracy is to flourish comes home with new force today. Soberingly enough, as our tools for spreading knowledge have multiplied with the radio, the movies, the mass-circulation press, the more evident have become the limitations of our educational achievements.

To be sure, the Jefferson heritage contains its warnings as well as its affirmations of faith. There was, for example, his warning against the encroachments of centralized government. Jefferson never fully resolved the dilemma which he acknowledged in his First Inaugural between the strong government which is a menace to the liberties of its people and the weak government which is unable to protect them in their rights. Perhaps that dilemma is insoluble. Nevertheless, in these days when the tendency seems to be to deal with every problem of social and political tension by resorting to greater regimentation, the Jeffersonian caution against "usurpation" by the central authority has its worth. So, likewise, is Jefferson's warning against allowing the institutions of democracy to become static to be borne in mind. Doubtless he was indulging in a bit of the permissible hyperbole of intimate correspondence when he wrote John Adams' son-in-law, "God forbid we should ever be twenty years without a rebellion." But there is a permanent reminder to the republic in the words which he set down in his old age: "Some men look at constitutions with sanctimonious reverence and deem them like the ark of the covenant, too sacred to be touched. They ascribe to the men of the preceding age a wisdom more than human, and suppose what they did to be beyond amendment. . . . I know . . . that laws and institutions must go hand in hand with the progress of the human mind."

And although Jefferson has been derided for his warnings against the urbanization of the country or its involvement in the politics of Europe, that negative aspect of the heritage which he left is also not without its importance. The two warnings were in reality differing aspects of the same misgiving. Jefferson was familiar with the city slums of Europe. He had lived in London, in Paris, in the cities of Italy. He simply could not believe that a healthy democracy could emerge from such an environment, and he hoped to see the independence of rural society in America left uncorrupted by the vices which he found rampant in Europe's manufacturing and commercial centers. "The mobs of great cities," he wrote, "add just so much to the support of pure government, as sores do to the strength of the human body." And again: "I think our governments will remain virtuous for many centuries; as long as they are chiefly agricultural; and this will be as long as there shall be vacant lands in any part of America. When they get piled upon one another in large cities, as in Europe, they will become corrupt as in Europe."

The fact is that when he uttered such a warning Jefferson was wrestling with the problem which above all others beclouds the future of democracy. It is the problem of individual responsibility on the part of the citizen. He could foresee such responsibility in a nation made up of families living on their own land, cultivating their own soil, masters of their own labor. He could not believe that such responsibility would mark the slum dweller, and he never suspected that within a century and a half the rural slum would become as noisome a pestilence in America as the city tenement. Jefferson proposed no solution beyond the one which he himself knew before his death must be abandoned—abstention from manufactures and thus from the development of cities. But his warning against the civic irresponsibility of an individual lost in the mob remains a valid part of the heritage which the nation has received from him. Some way, somehow that anonymous mobster must become a responsible citizen if the nation which Thomas Jefferson did so much to found is to continue to endure.

VERSE

Cataract

THE festering blot that fastens on the eyes—
Whether from inner evil it may grow,
Or fall from yonder like unmelting snow—
A leaden penny, coin of death, it lies.

Great power has this peel of canker skin;
We plunge and falter, deviate and twist.
The line of life is blocked, the way is missed,
For lack of vision is the only sin.

What can remove this bullet of gray blight?
Be ready, lest a footfall rock the ground,
A permeating presence wrap us round.
Master, have mercy! Give us back our sight!

EDITH LOVEJOY PIERCE.

Spring

SPRING is the bowing down of love to earth;
Spring is the leaping up of earth to life.
Spring is our waking to what life is worth;
Spring is the dawn ending the night of strife.

AUBREY BURNS.

Our 'Redemption' of Germany

By Oswald Garrison Villard

IN THIS month's *American Mercury,* Kingsbury Smith, a Washington correspondent who has contributed other "inside" revelations of what is in our government's mind as to future actions, outlines "Our Plan for Postwar Germany." The fanfare which has accompanied this publication, as well as the editor's own remarks about it, makes it plain that the *American Mercury* believes that it has scooped the world by this forecast of what is to come. It is profoundly to be hoped that it and Mr. Smith are both mistaken, for no more discouraging and disheartening prediction has appeared since Pearl Harbor. If this is really what Mr. Roosevelt and his administration have in mind, then it can only be said that they have learned nothing from and forgotten everything about the last war and the making of the peace of Versailles.

I shall not touch upon the cool effrontery of the whole plan, nor upon the fatuous assumption that we have already caught the nazi hare and can proceed to cook him, and that Washington knows now exactly what Europe and Germany will be like and look like when this dreadful struggle is over. But I do say that for smug, sanctimonious, holier-than-thou Philistinism I have never seen the equal of this plan for the direction and subordination of the lives of 80,000,000 Germans. In a recent issue of the *Progressive* William Henry Chamberlin has entitled an article, "America Is Not God." He is mistaken if this plan is correct. If this article is authoritative, then, in the eyes of Mr. Roosevelt and Mr. Hull, America *is* God and they are his archangels, with the wisdom and the foresight not only to sit in judgment upon Germany but to formulate *now* just what those judgments are to be. At this moment they are disposing of German industry and are planning exactly how much food the Germans will be allowed. They have decided, according to Mr. Smith, to "limit relief measures in Germany to the minimum required to prevent revolution and chaos"—the Germans are not even to be allowed to rise against the nazis as they did against the kaiser and his gang!

Just Short of Starvation

No, the Germans are not to be coddled. Mr. Smith avers that "there is no disposition on the part of the American government to play Santa Claus to the Germans simply because they have been defeated and we have rid them of the nazis." Nor must any reader imagine that anything we do is dictated by Christian or humanitarian considerations. Not a bit of it. Says Mr. Smith: "American policy in respect to postwar relief for Germany is based solely on American self-interest. . . . In our own interests, however—in the interests of lasting peace and a stable world order—it is felt that we must prevent famine, disease and complete economic chaos in Germany because our planners are convinced these would mean communism not only for that country but probably for all Europe as well."

The truth is that "it is planned to restrict the supplies to the minimum required to prevent actual starvation." We are to watch over all available food supplies and so restrict them that the surplus will be diverted to other needy European countries. Here is a delightful picture of armed American police on every farm, with American doctors weighing each German baby, and perhaps each German mother, to make sure that neither exceeds by one ounce the American minimum for the preservation of life. But such food as we may dole out in emergencies will be directed chiefly to the needy German children and, glory be, Mr. Smith tells us that just enough relief will be given them to keep them barely alive. An American flag will be "prominently displayed at the distributing centers," for "we want the Germans, especially the children, to know where the relief is coming from." It must have taken a battalion of Uriah Heeps to work out anything like that!

Industrial Throttling

As for the industries of Germany, out of our great magnanimity "it is considered necessary to remove a great deal of machinery from the country." Most of this will be given back to the conquered nations to take the place of that so wantonly destroyed by the nazis. All industries which are left intact in Germany will naturally not only be prohibited from manufacturing munitions or implements of war but "will be operated under strict United Nations control to prevent them from being used for support of any future war power." That is, we are to garrison Germany for generations with an army of industrial spies. And, of course, Germany "will not be permitted to rearm, secretly or otherwise, for a very long time." This, I admit, shows that Washington has learned one lesson; it would not listen in 1918 to some of us at Paris who protested against giving a single soldier to Germany under the Treaty of Versailles.

But our incredibly noble condescension does not stop there. Mr. Smith explains that while Germany will never again be permitted to become the dominant military power in Europe, it is not planned by Washington to deprive the Germans "forever of the opportunity of sharing the work of an international police force." But this opportunity "is something they cannot hope for in less than a generation of good behavior," and then only after the German people prove to the United Nations that they have renounced for all time "the idea of militarism as an instrument of national policy." In other words, the right to use militarism as an instrument of national policies will be strictly reserved for the use of the all-wise and all-just United Nations.

Even more delightful is the picture which Mr. Smith draws of the democratic decisions arrived at in Washington for Germany's political welfare. Taking a leaf out of Hitler's book, we are not only to prevent revolution, "we are to prohibit the existence of political parties whose policies are based on extreme nationalism." And if those

dumb Germans think they can get around that by having political movements "developed underground," why, "disobedience by the Germans in this respect will bring immediate and drastic economic sanctions, followed, if necessary, by military force to break up the movements and *liquidate their leaders.*" (Yes, the italics are mine.) This liquidation would doubtless be carried out in the best Hitler manner. We may have sympathy for the underground Norwegians and Germans and French who are now plotting in their cellars to overthrow their nazi masters, but when anybody dares to work against this future American control of Germany, we will fill them full of lead as fast as our courts-martial can sentence them.

Breaking Up the Reich

But that isn't all. "Germany must be drastically decentralized as a political and economic unit, even to the point of breaking up the country into separate states or regions," Mr. Smith reports. "Yes, the dismemberment of Germany as a political and economic unit is being seriously considered. This idea is not dictated by revenge. . . . It is the opinion of those officials who are studying the problem that Germany has proved that it cannot make a success of nationalism." To bolster this up the Washington wise men have discovered that most of the good that ever came out of Germany developed when that country was not "practicing nationalism"! Therefore, "Germany must be decentralized, and must not again be allowed to become a single, powerful industrial and political unit. For example, the rest of Germany must be separated from Prussian influence." Well, that is an astounding discovery. Most students of history have been under the impression that there was a great deal of nationalism in Germany long before the declaration of the First Reich in 1871. But evidently this was a mistake. Washington doubtless knows best.

Of course there will be no mercy shown to the nazis. Heaven knows they don't deserve very much. Already it is decided that the nazi party leaders who are considered responsible for sponsoring or condoning the slaughter of the Jews and for other war crimes will be put on trial at once. Indeed, "every high ranking nazi, including Hitler himself, Göring, Ribbentrop and Göbbels shall be brought to immediate trial." Alas, here there is a fly in the ointment. It is considered "highly probable" that when the disgusting Hitler realizes the game is up he will commit suicide rather than face the distinction of being shot by Americans. "But if he is captured, the American government will favor his trial before a United Nations tribunal on charges of mass murder, with execution by an Allied firing squad if found guilty." And the generals are not going to be allowed to escape. They are going to be punished for permitting war crimes in the territories under their command even if those crimes were committed by S.S. forces over which they have no control.

Preparing Gauleiters

So there we have the picture of the Germany that Mr. Roosevelt and Mr. Hull are planning to create, provided Mr. Smith tells the truth. It is to be a Germany overrun with United Nations soldiers, spies, police, administrators. Hundreds of army officers are now being trained for specific duties in specific German places, like Hamburg. They are to be, to use Mr. Smith's words, "American gauleiters." They are being taught at the Army School of Military Government at Charlottesville, Virginia, in order to be able to "handle civil affairs in the provinces and large cities of Germany." And lest anybody think that a military spirit is being inculcated in these students, Mr. Smith reassures us that they are being taught that the best results in governing Germany will be obtained "by a policy of justice, honor and humanity"—fortified, of course, as Mr. Smith has already pointed out, by the proper admixture of bullets at dawn if their subjects are not subordinate enough.

This is what we are holding out to the anti-Hitler nazis as what lies before them if they will help us to overthrow their nazi leaders! Well, I have written to the editor of the *American Mercury* that I hope Mr. Smith's article will not reach Germany because I am sure that if it does it will be worth two full army corps to Hitler. I could not in my wildest imaginings ever have dreamed of any article by an American that would so completely play into the hands of that monster, Dr. Göbbels. I should think that the citizens of any country who believed in fighting would fight unto death if the alternative were to be governed by men carrying out such a plan, and carrying it out in such a typical Anglo-Saxon spirit of condescending egotism and hypocrisy.

Do We Never Learn?

If Washington is really planning this, then the outlook is dark for us indeed, and still darker for coming generations. How is it possible that men in seats of the mighty among us can be so utterly ignorant of human nature and so ready to turn their backs upon recent history? What makes them think that human nature in Germany is different from human nature elsewhere? What makes them think that the same causes that produced the disaster of the Treaty of Versailles will not produce the same effect if repeated on a still larger scale? And what makes them think that any such plan as they are suggesting would have the endorsement of even our allies, notably Great Britain and Russia?

I know of nothing more disheartening than that, after we have had so many proofs of the utter inability of force to cure any evils or to make men moral and anti-militaristic and as peace-loving as we all want the Germans to be—and the rest of the world, too—a single man in Washington should really believe that the program outlined by Mr. Smith has a vestige of statesmanship or practicality or common sense—or Christianity. None are so blind as those who will not see; but it is almost unbelievable that men in power can be so blind as not to realize that what is thus proposed is simply that we should repeat every mistake of the last peace. Why is it that it never occurs to any of these men to try a better, a wiser, a nobler, a more Christian method? Why can there not for once be an effort to apply Christianity, to turn to the teachings of Jesus, or even to remember who it was that said, "Vengeance is mine"?

Whatever this plan would do to Germany, what it would do to America is far worse. It envisages an America burdened with debt and enormously increasing that debt

to subjugate the beaten nations; an America turning its back on large affairs to measure out the number of ounces of food each German may have per day; an America distracted from its own problems and its own needs to use its strength and wealth in the attempt to make 80,000,000 German people—and I presume the Italian and Japanese people likewise—conform to our idea of how they should live and act and be governed. An America that could inflict this injury upon itself would be foredoomed to destruction. Perish the thought!

Canada's Liquor Struggle

By Ernest Marshall Howse

THE WAR YEARS have been boom years for booze in Canada. The previous decade of government control was marked by constant expansion of the liquor trades; but the highest peaks of its peacetime business were mere foothills to the prosperity which was to reward diligent exploitation during the war.

Despite all the previous gains of the trade, the coming of war found great numbers of Canadian youth who drank little or not at all. An important officer of an eastern air-training camp told me that with a thousand young men present for preliminary instruction, the sales in the wet canteen ran from about four dollars to five dollars a day, while the dry canteen did a constant and flourishing business. The demand for alcoholic liquor among young men in uniform has been greatly exaggerated by liquor promoters.

Growth of Liquor Advertising

But liquor promoters have shown themselves acutely conscious of the wartime opportunity (so candidly pointed out by the American *Brewer's Digest)* to cultivate new appetites "in millions of young men" who may in future provide a vast business for the trade. These Canadians have not so indiscreetly stated their hopes. They keep admirably reticent about the lavish furnishings provided in military camps for the officers' mess—with pointed reminder of the donors, and the scarcely veiled suggestion that one good turn deserves another. They make no public statement about the extent to which free drinks are provided to men in uniform; they provide no compilation of the number of times their trade names have been paraded under the guise of "patriotic" advertising, even in provinces where liquor advertising is illegal. But he who runs may read. Canadian drink interests have been abundantly aware that military organization offers them —in the language of their American associates—an opportunity "so obvious that it would be superfluous to go into detail."

Wartime promotion of liquor in Canada, however, has been by no means confined to military centers. Its most conspicuous venture has been the publication of a monthly picture magazine patterned after *Life* and called *New World*. This magazine is published by E. P. Taylor, brewery president extraordinary and erstwhile dollar-a-year man. Some of Mr. Taylor's wartime activities were discussed in The Christian Century of February 17. *New World* is an interesting periodical. It is printed on expensive paper. It is adorned with expert photography and beautiful colored advertisements (until last month), mostly of liquor. Despite its limited Canadian circulation, however, it emulates its owner by rendering its service to the Canadian people on the basis of a dollar a year. It is prepared in Toronto but published in Montreal. From the first issue the reason was plain. Ontario publications are forbidden by law to carry liquor advertising (Toronto is in Ontario). So the beautiful pictures were shipped by freight to Montreal, which is in Quebec, and thence returned by post to Toronto, and to the rest of Canada. Thus did the liquor trades—lawbreakers by tradition—designedly flout provincial law.

I pick a copy of *New World* at random from a file before me. Of 68 pages 11½ are given over to liquor advertisements, 7½ of them in color, the largest a two-page spread, four others a full page each. The entire remaining range of Canadian enterprise occupies but 6½ pages of color. One more interesting advertisement is a full-page recruiting appeal of the R.C.A.F. Thus the Canadian government is not only winking at *New World's* evasion of provincial laws but is actually subsidizing the evasion.

On another page I find a picture of the Hon. C. D. Howe, minister of munitions, urging economy, separated only by a line from a colored advertisement in which the periodical of his chief assistant returns to its normal occupation by urging the Canadian people to drink wine, vermouth and champagne. At the moment Mr. Howe's emphasis seems to have been on gasoline. But the picture is a parable. All through the war, government spokesmen have been making speeches on waste. But until the long delayed word from Prime Minister King, one listened in vain for the tiniest chirp about the greatest waste of all—the waste in booze.

The Many-Sided Mr. Taylor

E. P. Taylor himself is an interesting illustration. As Mr. Taylor the government spokesman, he was reported (in February 1941) to have upbraided Canadians because they were not taking the war seriously enough, to have informed them that non-essential industries must be curtailed and to have pleaded with them to forego luxuries for guns and tanks and airplanes. As Mr. Taylor the brewer, he launched *in wartime* the liquor-promoting *New World*. As Mr. Taylor the brewer, he demonstrated his effectiveness by reporting (October 1941) that for the year ended sales had been increased to such a degree that after $591,805 had been set aside for depreciation and taxes and $795,388 diverted for funded debt and mortgage, and after unspecified funds had been taken to make "further extensive improvements to several of the

company's plants, thereby increasing their capacity," profits for Canadian breweries alone amounted to more than $5,00,000.

Brewery Profits Soar

As Mr. Taylor the brewer, he was able to return a year later with even juicier rewards that multiplied approximately by five the return of common shares achieved in 1940. Happily, however—so that good friend of the liquor trade, the *Montreal Gazette,* reports—it was "understood" that "for the purposes of income and excess profits taxes" the profit figures of Canadian breweries for the prewar years could be set "considerably in excess of the financial statements of these years." As Mr. Taylor the brewer, he will be able, according to late report, to announce next autumn that during this winter of need his companies pushed through permits totaling $172,844 for still further improvement, repairs and new equipment demanding vital war supplies, including metals.

When one compares Mr. Taylor the government evangelist of economy with Mr. Taylor the wartime promoter of breweries, one concludes that Mr. Taylor the individual must be a gentleman of conspicuous psychological resiliency.

The prosperity of Mr. Taylor's own breweries is a thermometer of the general wartime boost in the liquor business. Even in the comparatively well regulated province of Manitoba the gross sales of the Liquor Commission, which had climbed from $3,767,362 in 1934 to $5,889,689 in 1938, went on to $7,886,905 in 1941, and in 1942 (year ending last April) to $9,983,323—more than a $2,000,000 increase in the last year alone. For the entire dominion, as MacKenzie King said in his December speech, the quantity consumption of alcoholic liquors has gone up 25 per cent for wines, 37½ per cent for distilled spirits and more than 60 per cent for beer. This means that beer consumption, which had risen from 53,656,923 gallons in 1935 to 62,486,233 gallons in 1938, went on to 90,247,237 gallons in 1941, and perhaps to nearly 110,000,000 gallons in 1942. As Mr. King reminded the trade, it is "apparent that the increase in consumption of alcoholic beverages, instead of strengthening, is only tending to undermine the efforts others are making toward winning the war."

More Individuals Drink

But the present increase in consumption is not the most perilous consequence of wartime liquor gains. The real success of the drink trades has been not in getting individuals to drink more, but in getting more individuals to begin drinking; not in bloated profits which, despite all manipulation "for purposes of income and excess profits taxes," will still be heavily invaded by the government, but in the fact that the government is powerless to determine any percentage of appetites which it will take from the liquor trade. The appetites remain, a promising reservoir of future profits in that brave new world of which liquor promoters already have the liveliest anticipations. Booze has exploited the war to a degree which has become not only a national danger today, but an abiding threat for tomorrow.

While the liquor trade to its immense profit has been thus exploiting the war, what has been the role of the Canadian government? For a long time its sole policy was to avoid responsibility. In the export business, for example, it passed the buck to Whitehall; and in domestic issues it remained in cover behind the British North America Act—that blessed document which to many a Canadian politician has been a shelter in a time of storm. In a chorus of all parties, Parliament would spasmodically deplore the liquor situation, but would therewith protest that the responsibility lay with the provincial governments, to which the act committed the control of liquor. Antiphonally the provinces would sound forth the difficulty and the insufficiency of unilateral effort. And they had good reasons. The sudden loss of liquor revenue, for example, would necessitate readjustment of provincial grants; and the dominion government gave no encouragement to the idea that there would be readjustment. It was apparent to all that effective dominion-wide curtailment waited on the exercise of the dominion government's wartime powers. And the dominion government neither acted itself nor gave any lead to the provinces.

At intervals voices were heard from the public. In July 1940 a delegation from the churches, Protestant and Catholic—perhaps the most representative religious group ever to appear before a dominion cabinet—joined in urging some moderate restrictions upon the colossal waste and damage of the increasing trade in alcoholic beverages. Again in 1941 another influential delegation made similar requests. The delegations were courteously received by members of the dominion cabinet (on neither occasion was Mr. King present) and promised that their proposals would be given careful consideration. Nothing further happened. The government, in its own phrase (of January 31, 1942), did not see any "national necessity" sufficient to warrant its tangling with the liquor traffic.

United Church Delegation

The first sign of change came nine months later when, in September 1942, the General Council of the United Church of Canada sent to Ottawa a delegation charged to bring back to the council, while it remained in session, Mr. King's own declaration of intention in the matter. Mr. King, who has ever been extremely courteous to the churches, received the delegates promptly and for an hour listened as they presented the case about the use of shipping space for Canadian beer; about his own government's evasion in dealing with the liquor traffic at home; about the waste of transportation and labor involved in beverage alcohol; about the lowering of national efficiency and the increase of alcoholism; about the nation-wide advertising which was designed to promote yet vaster waste.

When the delegation finished Mr. King, who has not been noted for rushing into definite statement, said emphatically: "Gentlemen, I agree with you 100 per cent." He then promised the delegates that if they would furnish him with the facts they had cited, he would incorporate them in a national radio broadcast to the Canadian people. "Do we understand," asked Dr. John Coburn, the leader of the delegation, "that we are at liberty to say

that the government of Canada expects in the near future to take definite action restricting liquor consumption?" Mr. King replied, "You may."

That interview took place on September 12. The whole dominion, with hope or fear, awaited the promised action. Weeks and then months went by, and nothing happened. There were, indeed, one or two palliative actions. For example, the government announced that after November 1 the entire distilling capacity of Canada would be converted into the manufacture of industrial alcohol. This bore little threat to beverage alcohol. The distillery business in Canada is relatively larger than that in the United States, and for an interesting reason. The Canadian distillery business expanded in the promotion of bootlegging across the border while the United States had a prohibition law. This organized crime, which seems to have been the Canadian distiller's notion of a good neighbor policy, was the foundation of an overexpanded distillery industry. Hence distillers already had much wet goods laid up for many years—whisky enough and to spare. Temporary occupation with industrial alcohol meant little more than a vast additional wartime business. This was not that curtailment of the drink traffic which Mr. King had promised.

MacKenzie King's Speech

Finally, after more than three months' delay, with manifest evidence of a bitter struggle behind the scenes, Mr. King spoke. On December 16 he broadcast an address, "Temperance and the Total War Effort." The delay was in part redeemed by the quality of the address. As a temperance plea it was the most important made by any contemporary leader of Canadian public life. It was a reminder once again that Mr. King, however he may dodge a political issue, always strikes a sound note when he decides to speak on a moral issue. In this field one may justly say, after the Presbyterian fashion, that he has the root of the matter in him.

The accompanying action was somewhat disappointing. It consisted, first, in a reduction of the quantity of beverage alcohol to be released for sale. Beer was reduced by 10 per cent, distilled spirits by 30 per cent, wine by 20 per cent, and the growing custom of fortifying wine with spirits was prohibited. In effect, these restrictions limit the consumption of wine and spirits to somewhere near the level of prewar peaks. But they still leave beer consumption approximately 50 per cent higher than the peak at which it stood at the outbreak of the war—which in turn was considerably higher than all the records of the previous years.

Mr. King, however, announced one further decision, which gave much clearer evidence of his fortitude. He declared that after February 1, 1943, there would be for the duration no liquor advertising permitted anywhere in the dominion. This was an extremely important move. Unfortunately, unless the United States follows our example, *Life, Time, Collier's* and other American magazines will compensate as far as possible for any Canadian deficiency in promotion. United States liquor interests may now in part pay their debt to the Canadian trade for the Canadian share in breaking down the United States prohibition law. However, for Mr. King's part, this action showed his will to strike a real blow at the drink trade. The restrictions on consumption may have been the most lenient treatment the liquor dealers could have hoped for, the least possible action calculated to appease public opinion without seriously affecting the trade. But in the complete elimination of liquor advertising, Mr. King was clearly under no subservience to the financial interests of many important papers and periodicals whose revenues are involved; to E. P. Taylor and *New World,* or indeed to any of the powerful liquor representatives close to the government. It is no more than justice to acknowledge that when at length he decided to act, Mr. King acted with stern purpose and resolute will. We can only hope that this pattern will continue in still further action.

Firing on the Prime Minister

But the struggle is not ended. Hitherto in Canada the restrictions upon ordinary consumption have been borne with composure, and when Mr. King spoke he had the almost overwhelming approval of the press and the public. But what happened afterward outsiders may well observe. Murmurs of opposition soon began to be organized into a chorus. The brewers bought up space in newspapers through the dominion to oppose and ridicule the prime minister. Today what is said in press dispatches to be one of the most powerful lobbies Ottawa has known is continuing the pressure. In provincial governments and civic councils "movements" are under way to urge the lifting of limits on liquor consumption. With protests of the most inflammatory character, brewery unions are appealing to other trade unions to join in demanding assurance that restrictions on beer will be lifted, and threatening that "in the absence of such assurance workingmen will find an open invitation to wield their most powerful weapon—the general strike." From Manitoba a "post card barrage" arranged by hotel-keepers sent 50,000 cards to the prime minister. The slogan, "No Beer, No Bonds" has been released for its noble purpose. In short, we are once more being shown that the drink trades are as selfish and ruthless as they have always been. The leopard does not change his spots.

A Bitter Battle Ahead

But to the old greed they have added new guile. For the past ten years the drink trades on this continent have promoted the most colossal and successful propaganda campaign in modern business. They have devised and exploited every method of misinformation, deception, coercion and emotional distortion that can serve a discredited cause. And they know full well the potency of the weapons they have wielded.

A battle more bitter than any we have fought awaits only the coming of peace. For the present Canadian regulations are postulated on military necessity; and the temperance issue is not at bottom a military issue. The urgencies of war bring the evils of drink into bolder relief. But these evils do not disappear with the cessation of gunfire. We should still need to carry on in the struggle for temperance, even if we could win the war while we were drunk.

APRIL SURVEY OF BOOKS

The Church in Ages of Conflict

THEN AND NOW. *By John Foster. Harper & Brothers, $1.75.*

CHURCH historians have been described as scholars who can "dive deeper and come up dryer" than even general historians. No such charge can be hurled against the professor of church history in the Selly Oaks College, Birmingham. A homiletician unable to find three score good sermon illustrations in this brief volume would be nodding overmuch. Against the background of *ad hoc* selections from Augustine's *Civitas Dei* representing the Christian triumph over the Roman accusations against the church, the author works out his parallel with the return of the heroic age especially in the younger churches in the Orient today, finally solving his problem by education for world churchmanship. Brilliantly planned, enticingly written with special pleading in defense of his postulates, Professor Foster's work weaves ancient and modern facts and ideas into a pattern of hope for the redemption of the world through a universal church and a Christian ministry which believes in the doctrine of "apostolic succession."

The volume is a new kind of church history—demonstration by selected anecdotes and assumed parallels between then and now. The old-line historian simply cannot compare criticism of Christianity in China today with the criticism of ancient Christianity by Celsus because the two situations are incommensurable. Christianity came to the Orient under the protection of Western nations and after fifteen centuries of sway in the Western world. The Christian missionaries in the early Roman empire were ambassadors of Christ, not of Caesar. They refused to conform to national requirements at the shrines and to reorganize on a national basis. It is not at all obvious "that our post-Reformation denominations are the modern equivalent of pre-Reformation monastic orders" (p. 136); the church did not begin with Abraham (p. 162); and the "social gospel" is neither "American Christianity" nor "a vague disembodied Christianity" (p. 138).

How much more difficult the recovery of Christianity is bound to be appears from several articles and books which happened to be on my desk as I completed the perusal of *Then and Now.* The first was an editorial in the *Independent* (September 6, 1883), beginning: "It is not an extravagant anticipation that Japan may become a Christian nation in seventeen years. The Christian missionaries in Japan are now working with strong hope that the twentieth century will open upon that island empire no longer a foreign mission field but predominantly Christian, converted from shadowy paganisms and vague philosophies which now retain but a feeble hold upon the people, and received into the brotherhood of Christendom. A Japanese Constantine is not far off."

The second reference is in the *National Catholic Almanac* for 1943 which on pages 187-91 lists the "principal heresies," including Anabaptism, Anglicanism, Baptists, Congregationalism, Lutheranism, Methodism, Presbyterianism. If Roman Catholicism will not receive Brother Foster except on bended knee, is not universal churchmanship wishful thinking?

The third reference is in Tyler Dennett's *Americans in Eastern Asia, page 576: "From the history of Christian* missions in China, Japan and Korea, one conclusion stands out sharply: much harm and little good has come from governmental patronage and protection of missionary work; and the missionary renders the most enduring service to the people among whom he labors when he separates himself farthest from political concerns."

The fourth reference is in Waterman's *Religion Faces the World Crisis,* pages 189 f.: "But if all Protestants were to unite, even if all Christian sects including Greek and Roman Catholics were to agree to form one body, it would not rehabilitate the church or restore it to place or power in the councils of the nations in the time to come. The only discernible means that could accomplish that feat would be to go back to the objective of ethical religion as expressed in the proclamation of Jesus and proceed to make that Christianity's primary business. . . . The christianizing of the entire world according to existing patterns would not . . . appreciably alter the world problem of tomorrow since the only two world wars have both started among Christian nations."

Not a ritualized Christianity but an ethicized Christianity is the hope of the world.

CONRAD HENRY MOEHLMAN.

Liberalism Lifts Its Head

LIBERAL THEOLOGY, AN APPRAISAL. *Edited by David E. Roberts and Henry Pitney Van Dusen. Charles Scribner's Sons, $2.50.*

THIS VOLUME of essays in honor of Eugene William Lyman is distinguished from the usual run of such volumes in several important ways. To begin with, Dr. Lyman deserves the honor by virtue of his long career as a creative philosopher and theologian. In addition, the editors wisely singled out the tradition of liberalism, in which he is so prominent a figure, as the object of the essays. And finally, the contributors themselves have risen to the occasion and produced one of our best studies of liberal theology. In view of all the loose talk about and scathing criticism heaped upon "liberalism" in these days, it is a scandal that no one, not even the critics, has as yet taken the trouble to state clearly what liberalism is, what its origins, strength and weakness are. This book makes a beginning—and a good one—in the direction of clarity and fairness about liberal theology.

Professor Walter Horton opens the volume with a survey of the career and contribution of Dr. Lyman. It is a remarkably clear piece of writing and will, for the careful reader, document the constant emphasis of liberalism that the essence of Christian theology is the interaction between inherited tradition and present problems. Dr. Lyman's most penetrating insights into the meaning of truth and the nature of God came as truly out of the scientific notion of the developmental nature of life as out of anything brought to him in the Christian tradition. It is important to keep the emphasis where it seems to belong; i.e., the tradition is interpreted by contemporary scientific and philosophical insight, and not vice versa.

The two major divisions of the volume deal with the history and the foundations of liberal theology. The historical section is composed of these articles: "The Meaning of Liberalism," by William Ernest Hocking; "Liberalism in the Old Testament," by Julius A. Bewer; "The Liberal Spirit in the New Testament," by Mary Ely Lyman; "Liberalism and Catholic Thought in England, 1860-1940," by Edward Roche Hardy, Jr.; "Protestant Liberalism," by Arthur Cushman McGiffert, Jr.; "Liberalism in the Mystical Tradition,"

by Rufus M. Jones; "The Liberal Attitude toward other Religions," by Lyman Van Law Cody. The "foundations" section is devoted to these topics: "Two Creeds for Every Church," by William Pepperell Montague; "Religious Knowledge and Revelation," by John M. Moore; "Philosophical Theism," by David E. Roberts; "The Christian Conception of Man," by John C. Bennett; "The Significance of Jesus Christ," by Henry Pitney Van Dusen; "The Scriptures," by Henry Sloane Coffin; "Eternal Life," by Douglas Clyde Macintosh; "The Church," by William Adams Brown. Consider these themes and the distinguished character of the authors and no further urging will be needed to study this book with care.

One of the most interesting facts about the volume is this: though the task of stating the meaning of liberalism was, obviously, delegated to Professors Hocking and Montague, every contributor took a try at it before he completed his essay. I take this to be a token of the confused state of contemporary thought on liberalism rather than of lack of confidence in these two pre-eminent philosophers.

Naturally, we are blessed by an abundance of definitions and descriptions of liberalism, the liberal, the liberal spirit and the liberal tradition. Here are a few: Hocking: "Liberalism is committed to the view that man as man has value, and that this establishes a point of obligation for every other man and for every group of men, including the national state." Bewer: "A true liberalism is faithful to the essential elements of its fundamental convictions and beliefs, open-minded in the presence of new situations and conditions, new customs and ideas, ready to adopt what it conceives as true and capable of being brought into harmony with its own fundamental position and equally ready to reject what it conceives to be false and out of accord with it." McGiffert: "The common denominator of all liberals is a doctrine of human nature that emphasized human ability, freedom, dignity and worth, and a doctrine of religious knowledge running the gamut from mysticism to scientific method while stressing the human factor in revelation." Roberts lists these "features of liberalism which have prompted it to seek a concordat with philosophy: (1) it has been concerned to maintain a positive relationship between Christianity and culture;" (2) it has exhibited "a certain open-mindedness—a respect for any man's sincere convictions and a willingness to accept truth from whatever quarter it may come;" (3) it stresses "a basic affinity between God and man." Fortunately, Professor Horton has included Dr. Lyman's estimation of the four "permanent values in a liberal Christian theology: (1) the maintenance of a close and vital relation between faith and reason; (2) the union of the transcendence and immanence of God; (3) the insistence upon the centrality of the historical personality of Jesus Christ for our faith and our salvation; (4) the close and vital relation which it sees between the religious and the ethical (including social ethics) in the Christian way of life." Bennett lists as "liberal emphases which should not be lost": (1) "realization of an essential goodness in man that is corrupted but not destroyed"; (2) "man is a finite child of nature"; (3) "man is a rational being"; (4) "man is a free, creative, responsible self"; (5) "man can come to himself only in social relations."

Many of these writers make careful criticisms of liberalism (which have not been included here) but the quotations give an accurate picture of the general nature of liberal theology. No higher tribute can be paid liberalism than this: most of these men are liberals or were nurtured "until these latter days" in the liberal tradition. It is to be expected from the nature of liberalism itself that no person or age can fashion an enduring system of liberal theology. Men like Eugene Lyman and Shailer Mathews were as critical of the liberal tradition when they entered upon it as are David Roberts and John Bennett. The difference between them is the vantage point from which criticism arises in each case. The older men took their stand upon the essential truth of the developmental nature of life and asked what its implications were for Christian thought. The younger men are taking their stand upon the essential truth of certain radical theological and philosophical developments of the last twenty-five years and are asking what they mean for Christian thought. As liberalism is the richer for the earlier criticism it will be the stronger for the later one.

We may be sure that the editors are not responsible for a most amazing mixed metaphor which appears on the blurb: "Given proper rootage, liberalism . . . can supply the iron most essential to civilization but, without that foundation, it may lose itself in futility." Plant, house, streams and, perhaps, a mine—all in one sentence! That comes close to being a record!

HAROLD BOSLEY.

The Cure of Souls and Bodies

RELIGION AND HEALTH. *By Seward Hiltner. The Macmillan Company, $2.50.*

EVERY epigram sacrifices truth to brevity, as William H. Taft once remarked. Possibly a reviewer who would attempt to describe a book by means of one word would be guilty of a similar sin. Nevertheless, it would be no serious deviation from the canons of strict truthfulness to say that the word "useful" gives a reasonably clear idea of Dr. Hiltner's book on the relation of religion to health. Although it gives evidence of first-hand contacts with the problems with which it deals, it is not outstanding for its original contributions to its field. It is, however, noteworthy for its sanity and practicalness. To say that no other book in the field has more possibilities of being valuable to both preacher and layman is not an exaggeration.

The author shows a high degree of skill in dealing so comprehensively with his subject in a volume of modest size. His chief stylistic virtue is clarity. Both the construction of the sentences and the organization of the larger units are admirable.

The book seems to be written especially for preachers. This is probably to be expected since the author is executive secretary of the commission on religion and health of the Federal Council of the Churches of Christ in America. The volume will, however, also be of particular interest to social workers and psychiatrists. And it is especially recommended to those who feel the need of being introduced to this important field of knowledge and activity.

The first chapter is entitled "What Mental Hygiene Teaches the Church" and the second has to do with "Some Contributions of Religion to Mental Health." Very appropriately Dr. Hiltner introduces his subject with a reference to the tragic experiences of Clifford Beers which resulted in the publication of the latter's epoch-making book, *A Mind That Found Itself*. Naturally the relation of religion to mental illness looms larger than any other subject discussed in the book. Chapter seven, which is written with the tasks of the religious worker particularly in mind, is one of the best discussions of mental illness accessible to the layman.

The last hundred pages have to do with the immediate problems of the pastor. Among the topics discussed are pastoral counseling, ministering to the sick in home and hospital, utilizing community resources, spiritual diagnosis and ways of finding one's patients. Just a few pages are

devoted to the question of the layman's calling on the sick. If something more had been said on this theme, the result would be some enhancement of the value of the discussion of which it is a part.

Dr. Hiltner has given us a book which has a definite place in an important field. As an introduction to the subject it would be hard to improve upon. Others will need to read it in order to keep abreast of the progress which is being made in applying religion to problems of health.

LEWIS H. CHRISMAN.

One Man's Influence

S. O. LEVINSON AND THE PACT OF PARIS: *A Study in the Techniques of Influence. By John O. Stoner. University of Chicago Press, $4.00.*

SHORTLY before he died Salmon O. Levinson turned over to the University of Chicago his immense file of correspondence. From this Dr. Stoner has dug out most of the material which forms the basis of this extremely informative study. In addition he has interviewed Harrison Brown, John Haynes Holmes, Raymond Robins and others who were intimately associated with Mr. Levinson during the period when the campaign for the outlawry of war was being waged. He had, moreover, several interviews with Mr. Levinson himself, although that remarkable subject for a biography, with characteristic indifference to personal treatment, seems to have largely contented himself with pointing his biographer to the source material and telling him to make of it what he could. The result, as might be expected, is anything but an "inside job" on the father of the outlawry movement. Dr. Stoner's is a thoroughly independent appraisal marked by frequent passages of criticism and salted with a good deal of irony.

What emerges from such a study? The figure of as remarkable a man as recent American history has known. Here he is, "warts and all" as Cromwell demanded—this Chicago corporation lawyer who was suddenly shocked into action by his discovery during the First World War of the legality of war as a method of international action, and who pursued his determination to destroy war's legality under international law until he had seen the Pact of Paris signed by almost all the nations. Starting as an individual, working as an individual with the help of a few other carefully selected individuals (his American Committee for the Outlawry of War was never much more than a letterhead organization), he forced newspapers and magazines, peace societies, university faculties and finally governments to reckon with his views. From the outset he was confronted by two main sources of opposition: first, the indifference of statesmen who were not honestly prepared to consider dropping war as the trump card from the diplomatic deck, and second, the bitterness of peace organizations and leaders who placed American adherence to the League of Nations and reliance on what came to be called "collective security" before everything else. Yet he drove doggedly ahead to his goal, sustained by his indomitable will, his refusal to be discouraged, and his complete confidence in his own rightness. No man ever was knocked down oftener or harder; no man ever stayed down for a shorter count. His handling of the unpredictable Senator Borah, as Dr. Stoner unfolds the record, is in itself as fascinating a study of "inside" American politics as has recently come to light. When it came to influencing people, Mr. Levinson made Dale Carnegie look like an amateur.

At the moment, the Levinson life work is at a discount. His conception of nations as responsible parties living within a framework of established international law proved fallacious. The crusade for outlawry of war would probably have been wiser if it had stuck to its original proposal for national plebiscites as a means of putting its principles into effect; when the governments acted, as they did in signing the Kellogg-Briand pact on August 27, 1928, too many of them had their fingers crossed. But the future may bring a different verdict. If ever a true community of nations bound by a true international law is established, the outlawry of war as the foundation of that law should come into its own. In that event the importance of an international organization of the nations and of a world court with affirmative juridical powers is almost sure to be perceived as more primary than Mr. Levinson ever admitted. But the importance of the Levinson legal contribution will likewise emerge with a new clarity.

Dr. Stoner's step-by-step account of the development of the outlawry movement might have been a formidably dry historical record. The personal side of the story, as he tells it in much detail, keeps it from being that. The abounding vitality of the central character, the indiscretion of many of his exchanges with associates like Raymond Robins and Harrison Brown, the strong individuality of the men and women whose aid he recruited, the storms which swirled so ceaselessly through the peace camps—all these things are graphically treated. Some of us who were not unaware of what went on in the editorial councils of The Christian Century during this period will hardly concur in full either in Dr. Stoner's description or in his judgments. But at least he shows no lack of generosity in appraising the part which this paper played in spreading the outlawry idea both in this country and abroad, and he acknowledges that the personal influence of its editor extended to such a degree that a quotation from one of his speeches provided the base for Ramsay MacDonald's amendment to the speech from the throne to Parliament in 1928. Yet the main impression left by the book is, quite properly, of the enormous influence which it is still possible for an individual to exert, provided he has an important idea and an undefeatable will. And, I suppose it should be added, provided he is a Salmon O. Levinson.

PAUL HUTCHINSON.

Unimportant Scholasticism

THE MARITAIN VOLUME OF THE THOMIST. *Sheed & Ward, $3.50.*

ESSAYS dedicated to Jacques Maritain on the occasion of his sixtieth birthday occupy this Volume V of the *Thomist.* It contains nineteen essays on a variety of subjects more or less relevant to Maritain's teaching, a useful and probably complete bibliography of writings by and about him in English and in French, a short biographical statement, two interesting sketches of the philosopher, and a motet, with musical score, dedicated to him. The essays testify to the width of Maritain's philosophical interests, the vigor of his thought and the significance of his contribution to the revival of scholasticism. President Hutchins presents an interesting but not very relevant essay on the political theories of Edmund Burke, H. Louis Finkelstein writes on "The Role of Dogma in Judaism," and John U. Nef on "Art in France and England, 1540-1640." The other papers are discussions of problems in scholastic philosophy and expositions of Maritain's thought, all written from the scholastic point of view.

The most important and interesting article in the volume is that of Mortimer J. Adler on "The Demonstration of God's Existence." Its importance lies in the careful critical

analysis and cogently argued *rejection* of St. Thomas' five proofs of the existence of God. This is followed by a restatement of the cosmological argument in a form that Adler claims is sound. The new proof, however, appears to this reviewer to be just as obviously fallacious as the old. If that is so, then this amounts to a demonstration of the religious bankruptcy of the scholastic method and conception of philosophy. "Unless the philosopher solves problems," says Adler, "by . . . proving conclusions from self-evident premises, he does nothing." But Gilson has shown that Aristotle failed to prove the existence of God in this way. Adler now shows that St. Thomas likewise failed. So, if Adler's new argument is also invalid, then it is time for the philosophy of religion to turn resolutely away from scholasticism to the Protestant conception of a God who is directly revealed in religious experience. Empirical philosophy cannot prove, but it may justify, an interpretation of experience. And it can offer very reasonable justification for a faith in God that rests on the experience of the religious man. But no philosophy can prove the existence of God by reason alone. Else were it not true that "he hath hidden these things from the wise and understanding, but hath revealed them unto babes."

In Adler's argument God is defined as a "necessary," in the sense of "uncaused," being. "Corporeal substance" is defined as a "corruptible" or "contingent" being, in the sense of "that which requires the operation of an efficient cause for perseverance in being at any moment." The argument then runs: "If anything exists whose continuation in existence requires the operation of an efficient cause at this very moment, then a being exists whose existence is uncaused. . . . Corporeal substances *do* exist . . . Therefore God *does* exist."

In this argument the major premise is dubious, the definition of corporeal substance is more than dubious and the conclusion drawn involves a simple fallacy of false conversion. It would take too much space to show here how very dubious is the conception of "corporeal substance" as an entity that continuously depends for its existence upon something else—as a sensation of sound, for example, depends for its existence upon physical vibrations and nerve processes. But the fallacy in the conclusion can easily be demonstrated. If the premises were granted, the legitimate conclusion would be that "a being exists whose existence is uncaused." And God, says Adler, is an uncaused, or necessary, being. The fallacy lies in his assumption that therefore an uncaused being must be God. Obviously, there might be a neutral substance which is eternal but not spiritual. The fallacy is seen again when (on p. 217) he says: "I know that there exists a cause of the existence of the whole material world, and also that this *causa essendi* must be a spiritual, i.e., an incorporeal being." Even if his argument had proved (which it has not) that the material world must be sustained by an incorporeal cause, it does not follow that the incorporeal is spiritual, nor that the spiritual is necessarily divine.

Of the other papers in the book, one of the most interesting is that of W. R. Thompson, F.R.S., who writes as a scientist rather than as a scholastic philosopher and, in a paper on "Providence," restates the argument from design. He fails, however, to grapple with the theory of emergence by which contemporary naturalists sidestep this type of argument. To the student of Maritain himself probably the most valuable papers are those by W. Gurian and Y. R. Simon who write respectively on "Maritain's Political Philosophy" and on "Maritain's Philosophy of the Sciences." In the former paper there is an interesting account of Maritain's evolution from an early connection with "rightist" parties in French politics to become a champion of Catholic conceptions of democracy.

The book as a whole impresses one with the importance of Maritain to contemporary scholasticism, but not with the importance of scholasticism for contemporary life and thought.

A. Campbell Garnett.

The Economics of War and Peace

Economics in Uniform. *By Albert T. Lauterbach. Princeton University Press, $3.00.*

THIS is the most significant study of war economics which has yet appeared. The author's subtitle, "Military Economy and Social Structure," admirably defines the scope of his survey of the interwar period in Europe and America. Although his analysis deals primarily with Germany and secondarily with Great Britain and the United States, he does not neglect the relevant experiences of Italy and other totalitarian states.

Dr. Lauterbach has performed a very real service in exposing—relentlessly and, it is to be hoped, definitely—the fundamental antipathy between a totalitarian war economy and a capitalist system of production and distribution modified to meet the exigencies of war. He traces, with great clarity and skill, the elaboration of the nazi economic order from its earliest theoretical and experimental foundations to the later stage of a nation in arms. As the theory was fitted to the needs of total war and as the needs waxed on the widening European fronts, the character of German military economy changed in structure and organization. These changes are traced down to our entry into the war and even later, traced out of the writings of nazi authors and from nazi official data, not merely from foreign sources.

The picture which emerges is the clearest and most comprehensive available today in English. The impression is of a merciless machine geared not to human needs arising out of a conception of the general welfare, but to ultimate ends defined by irresponsible leaders. Devoted to winning a war, they were, from the beginning, willing to pay whatever price was necessary at home no less than abroad, and the changes which this view of national policy entailed were envisaged as being permanent—not for the duration, but for "a thousand years." That original purpose animated the drawing of every blueprint for a military economy on the home front, regardless of the strain on the social structure or cost to the individual. Those strains and costs are here sketched with skillful appraisal and remorseless logic from the data of the nazis themselves.

Against this background, Dr. Lauterbach draws the outlines of "capitalism, preparedness and democracy" as they have emerged in the experiences of Great Britain and the United States before and during the present war. Hence the account is less detailed but none the less critical and informative. The contrasts which he brings out, in both theory and practice, sharpen for us the profound cleavages between the totalitarians' ideas of the nature and value of a military economy and ours.

Although we have adopted some of the very patterns and procedures of domestic and foreign economic controls previously put into force by nazi Germany or fascist Italy, they were a last, not a first resort. Nor did we envisage them as permanent ingredients in the new order which we shall have to build when we win, but rather as temporary expedients grafted on a laissez faire economy in order to achieve a particular objective. These steps, taken tentatively and often

hesitatingly, were designed to meet special situations in the change from a peacetime to a war economy. Each was envisaged as a necessary revision of existing patterns and procedures, but one to be retraced at the earliest possible moment. The social strains and the individual costs must be accepted, but must be canceled by a return to a peacetime economy after victory.

In a final chapter, Dr. Lauterbach appraises the possibility of such a return, for either the defeated totalitarian or the victorious capitalist economies. He traces the alternative proposals now current in official and unofficial "planning" for postwar reconstruction, domestic and international. Without attempting to judge their relative merits, he indicates clearly enough that the return to a successful laissez faire economic order will depend on a wide range of continuing controls, political as well as economic.

> The crucial problem of society in the period following military economy will be how to mobilize a similar amount of enthusiasm, or at least endurance, toward such new policies as will be necessary to secure the prosperous development of the new peace economy. No one has expressed this more convincingly than General Sir Archibald Wavell in his New Year's message of 1941 to his troops in the Middle East, when he asked, "Have you ever thought what a world we could make if we put into peace endeavors the same energy, the same sacrifice and cooperation as we use in the wastefulness of war?"

An affirmative answer to that question is the most vital need of our time. To provide that answer is the major task of the men and women of good will, in our own land first of all. This book provides a dynamic key to the economic problems which make up so large a part of the issue, and to its solution within a democratic framework.

PHILLIPS BRADLEY.

A Philosophers' Philosopher

THE PHILOSOPHY OF G. E. MOORE. *Edited by Paul Arthur Schilpp. Northwestern University, Evanston, Ill., $4.00.*

VOLUME IV of the "Library of Living Philosophers" resembles the first three volumes in format and in editorial plan. Nineteen British and American philosophers interpret and criticize the writings of Professor G. E. Moore, who recently came to this country after teaching for twenty-eight years at Trinity College, Cambridge. Professor Moore has written an autobiographical statement and a 142-page reply to his critics. There is also a bibliography of Mr. Moore's books and articles.

The earlier volumes in the series were devoted to the philosophies of John Dewey, George Santayana and Alfred North Whitehead, respectively. In contents, the Moore book stands in marked contrast to each of them. It is much more restricted in the range of problems discussed and for this reason it will probably sustain the interest of fewer American readers than the Dewey and Santayana symposia. But on the whole there is a more successful meeting of minds. This may be due to the smaller range of topics, or it may be due to the fact that Moore is somewhat more patient and painstaking in dealing with the issues raised by his critics than the others have been.

As might be expected, the criticisms and the reply for the most part revolve about two problems, the definition of the good and the nature of sense data. Or rather, the problem seems to be: "What do philosophers mean when they make statements about the good and about sense data?" In his autobiography Moore confesses that the world and the sciences would perhaps never have suggested any philosophical problems to him.

> What has suggested philosophical problems to me is things which other philosophers have said about the world or the sciences. In many problems suggested in this way I have been (and still am) very keenly interested—the problems in question being mainly of two sorts, namely, first, the problem of trying to get really clear as to what on earth a given philosopher *meant* by something which he said and, secondly, the problem of discovering what really satisfactory reasons there are for supposing that what he meant was true, or, alternatively, was false.

Many of the commentators have obviously been influenced by Moore, for their analyses involve meticulous statements, revisions and restatements on points which even among philosophers are often assumed to have a clear meaning. But this striving after exact expression is not merely literary, for, as Moore says, "When I try to write about a thing I always find that there are points about it which I had not understood, although so long as I merely thought about it I had supposed I was quite clear." He regards many of his own published works as "confused," and mentions that he wrote a number of long reviews and articles which were never published because he was not satisfied with them after they were completed. (Rare restraint!)

The reviewer is inclined to agree with Miss Stebbing that "it is to Moore that we mainly owe the recognition of philosophy as essentially involving a critique of abstractions." The "Moorish criticism" (if we may be permitted a poor witticism) consists of an attempt to state the ordinary meanings of such terms as "reality" and "right" and to disentangle the ordinary meanings from unusual connotations. The underlying assumption of this procedure is that many philosophical problems are verbal confusions. If Moore's writings and the present volume appear to some readers to be more and more about less and less, they should ask whether this proves the sterility of his analytical methods or merely that Moore has limited his application of the methods to a few of the most abstract and hackneyed philosophical terms.

One of the critics (Malcolm) has compiled a useful list of the philosophical statements which Moore regards as absurdities springing from verbal confusion. To the proposition, "Time is unreal," for instance, the Moorish reply is as follows: "If you mean that no event ever follows or precedes another event, you are certainly wrong; for *after* lunch I went for a walk, and after that I took a bath, and after that I had tea." Similarly, the dictum, "There are no material things," does not disturb the common-sense identification of my hand as a space-occupying thing or the common-sense distinction between things and thoughts.

It is in connection with philosophical statements about *reality* that an interesting tension develops between Moore and critics Murphy, Lazerowitz and Ambrose. His early analysis of the idealists' confusions led Moore to believe that he had *refuted* idealism as a metaphysics. Several of the critics are inclined to doubt that there was any refutation. In keeping with recent semantic theories they regard Moore's contribution as merely a protection of everyday language from confusion with the language of specialists who are dealing with psychological and epistemological problems. Moore seems to have some difficulty in grasping this point, and it may be that a group of philosophers who were influenced by him have moved beyond the master.

No brief summary of the exchanges between commentators and their subject would be intelligible. I shall limit myself to the further remark that C. D. Broad, C. L. Stevenson, W. K. Frankena, O. K. Bousma, C. J. Ducasse and C. H.

Langford elicit the longest rejoinders. Professor Moore recognizes that he has given relatively little space to the essays of H. J. Paton, A. Edel, A. C. Garnett, P. Marhenke, C. A. Mace, A. E. Murphy, N. Malcolm, M. Lazerowitz, A. Ambrose, J. Wisdom, R. McKeon, V. J. McGill and L. S. Stebbing; but he is careful to point out that the amount of space given to the several essays is "no measure of the value I set upon them. The fact that I have said hardly anything about one contribution and a very great deal about another is not to be taken as a sign that I do not attach quite as much, or even more, value to the former than to the latter; nor yet, either, as a sign of the contrary." He is precise to the last!

WAYNE A. R. LEYS.

The Humble Greatness of People

THE HUMAN COMEDY. *By William Saroyan. Harcourt, Brace & Company, $2.75.*

RAZZLE-DAZZLE, BEING MANY KINDS OF SHORT PLAYS AS WELL AS THE STORY OF THE WRITING OF THEM. *By William Saroyan. Harcourt, Brace & Company, $3.50.*

ANYBODY ought to be able to write a story like this—*The Human Comedy.* It looks just that easy. But nobody can, except William Saroyan. We all have in us that combination of interest in the concrete facts of experience and observation, mostly trivial but as much a part of us as our fingers and toes, together with some feeling, ranging from a romantic hope to a Christian conviction, that there is more in human life than the objective details that meet the eye. These two elements may be called, respectively, realism and idealism, using those terms quite vaguely and loosely—as one well may since they are seldom used in any other way. To bring the two together in a single work is, of course, not a unique achievement. Many writers do it. But the highly personal idiom of Mr. Saroyan accomplishes it with a minimum of strain and a maximum of plausibility. For him, there is no paradox to be solved, there are no irreconcilables to be integrated, and dialectical situations give him no concern. Faith and hope and love seem to him to be just as truly parts of the natural course of life as are the things, places and events that an observer sees with his eyes.

All this, though it is true and relevant, is no explanation at all of the peculiar charm that Mr. Saroyan's writing exercises upon most people who are exposed to it. It is easier to explain that a certain food is good for you because of the vitamins it contains than to tell why you like its flavor. Whatever may be the secret of Saroyan's appeal to the taste—concerning which *non disputandum est* and I will not quarrel with those who do not like him, though I do—the particular vitamin his books contain is not difficult to identify. He has himself isolated and described it. In the preface to "The People with Light Coming out of Them," a short radio play included in the *Razzle-Dazzle* volume, he speaks of "the same propaganda that is in all my work," and defines it thus: "Namely, to reveal the essential goodness and humble greatness of people—to focus attention on the vast potentiality of all people for being human, for being kindly, and for enduring the experience of living with courage and dignity."

The form in which Saroyan administers this B-complex to the spirit of man is such that it raises no controversial questions of theology or philosophy. It may be taken painlessly and with good results by one who believes in original sin, or by one who is allergic to "romantic optimism." He has a genuine respect for old-fashioned religion and sees no incongruity in introducing Sunday school and family prayers into a work of literary art, and the war is just as "demonic" for him as it is for those who find comfort in using that term to describe the unplumbed depths of human wickedness. He is not campaigning for either religious or philosophical humanism. In fact, he loathes campaigns disguised as literature. "Nothing is more dangerous," he says in that same preface, "no more apt to become a nuisance than the intention of writers to put over some sort of specific propaganda. The thing soon gets out of hand and instead of having writers and art you have fanatics and hokum." But he believes—and certainly with good ground—that he does not fall under his own condemnation if, avoiding the advocacy of programs and ideologies, he tries to make people feel warm and friendly toward other people by showing that even quite unpromising individuals have something in them that deserves respect and affection.

The Human Comedy is described as being Saroyan's first full-length novel, after a multitude of short stories and plays. There could be argument as to whether it really is a novel—argument about as profitable as the old one whether free verse is really poetry. Nothing that could be said about it briefly would give any true impression. To say that the story revolves about a fourteen-year-old boy and his four-year-old brother, Homer and Ulysses respectively, would reveal nothing. Better read it. You ought to meet Ulysses.

Razzle-Dazzle was Saroyan's 1942 release. He is very prolific. Its sixteen plays are all unorthodox and peculiar, by any conventional standards of drama. They belong in the experimental theater, or on the radio, or in the library. But they have vitality, imagination and originality, and they all play variations upon that theme which has already been quoted—"the humble greatness of people." It is not always easy to tell whether Saroyan's rather blatant claim to uniqueness in the art of letters is meant whimsically or seriously, but in either case it is pretty nearly correct.

W. E. GARRISON.

Books Received

Clerical Errors. By Louis Tucker. Harper, $3.00. Not, as one might guess, a criticism of the clergy, but the autobiography of a clergyman and the best of all the personal stories of ministers that have come to the attention of this reviewer, not forgetting *One Foot in Heaven* and some other excellent ones. The author is a southern Episcopal minister whose broad sympathies with other churches and with people of no church and whose zest for life have not, one feels sure, hampered his ministerial efficiency. It is a hilarious book—and if the Lord loveth a hilarious giver, it is certain that both he and the reader will love this hilarious preacher.

Trouble at Tamarack. By David Lavender. Westminster Press, $1.75. The author is probably tired of being congratulated on keeping the "old lace" out of his story. He has a ranch-and-Princeton background for the writing of this stirring horse-western set in the framework of a boys' camp in northern California.

The Reformation Refugees as an Economic Force. By Frederick A. Norwood. American Society of Church History, 5757 University Ave., Chicago, $3.00. Much has been written of the economic loss to France and the corresponding gain to America by the migration of Huguenot refugees. Less study has been devoted to the movements of religious refugees from one part of Europe to another and the effect of these shifts upon industry. Mr. Norwood has made a substantial contribution in that area by his researches into the records of Protestant refugee communities in the latter half of the sixteenth century. The groups studied are those which found havens in England, Germany, Switzerland and the Netherlands. Among many interesting features is a study of the relation of these refugee groups, especially those devoted to weaving and the textile industries, to the development of capi-

talism in Protestant lands—a phenomenon which Max Weber exploited rather sensationally. Incidentally, Mr. Norwood not only makes valuable suggestions bearing upon this controversial question but gives an excellent bibliography which will be useful to those desiring to investigate it further.

Heritage and Destiny. By John A. Mackay. Macmillan, $1.50. Out of two series of lectures—or one series delivered twice with considerable variation—President Mackay has built a little book both thoughtful and eloquent in its dealing with the fundamentals of individual and national life. The creative idea, hinted in the title, formulated in the preface, and developed and demonstrated in five chapters, is that every satisfactory orientation toward the future requires an antecedent orientation toward what is most vital in the heritage from the past. That means, in a word, orientation toward God, not because God lives in the past but because his revelation and his dealings with men in history constitute the living heritage that is determinative of destiny.

You Can Do It, Activities for Children's Groups at Church. Compiled by Margaret M. Clemens. Judson Press, 60 cents. This is the best book of the kind this reviewer has ever seen. It contains a few pages of intelligent introductory and explanatory text by Atha S. Bowman, which will be helpful to any teacher of little children, and many pages of excellent photographs by Ralph Berry. Highly recommended.

The Philosophy of the Christian World Mission. By Edmund Davison Soper. Abingdon-Cokesbury, $2.50. (To be reviewed.)

Science and Criticism, The Humanistic Tradition in Contemporary Thought. By Herbert J. Muller. Yale University Press, $3.75. (To be reviewed.)

American Idealism. By Floyd Stovall. University of Oklahoma Press, $2.75. A title plainly suggesting that this is a survey and interpretation of the whole course of American literature might have helped Dr. Stovall to get the audience he deserves. But the "idealism" theme is not an afterthought except in the sense that it represents a conclusion rather than a presupposition. One gathers that the author really studied the material—he must have done that, for he has professed it at the University of Texas and elsewhere—and that, by an inductive process, he found its ruling quality to be what he calls idealism. This has taken many forms, and has suffered some eclipses. The author's initial statement, which seems to equate idealism with a boundless and irrepressible optimism, does not do justice either to all the facts or to his treatment of them.

By Nature Free, A Novel. By Hiram Haydn. Bobbs-Merrill, $2.75. (To be reviewed.)

What Is a Mature Morality? By Harold Titus. Macmillan, $2.00. (To be reviewed.)

Rainer Maria Rilke—Poems. Translated by Jessie Lemont. Columbia University Press, $3.00. That Rilke's fame has been rising steadily in English-speaking countries since his death in 1926 is due partly to the fact that in Miss Lemont he has found a more faithful translator than most poets can hope for. She published a volume of translations from him some time ago, but this new volume will serve equally well to give readers an idea of Rilke's range and of the exquisite skill and delicate perception which made him the master poet of one small wing of the German and Austrian neoromantic school. Rilke's appeal is not to the healthy-minded. His magic potion is for frustrated and despairing souls who are content with the peace of a realm beyond life and beyond reason.

CORRESPONDENCE

A Witness Witnesses

EDITOR THE CHRISTIAN CENTURY:

SIR: I am one of Jehovah's Witnesses and, strange as it may seem to Mr. Hanson, whose letter you print in your March 17 issue, a constant reader of The Christian Century. I am not surprised at the tone of Mr. Hanson's letter, as I meet hundreds of his kind while doing my God-given work of announcing the Kingdom all Christians pray for. The letter itself needs no further comment, since it declares that "freedom of religion is one thing that Americans need not worry about." Mr. Hanson is, of course, not worried about that freedom.

But Jehovah's Witnesses are, and I think The Christian Century is. Lest Mr. Hanson remain under a misapprehension, that freedom is not the freedom "to consign every member of The Christian Century staff to some place besides heaven." Rather it is that freedom defined in the Bible which is the freedom Jesus spoke of when he said, "This gospel of the Kingdom must be preached as a witness." After that the end shall come. And we can be assured that the end will not come by some Hitler-like gesture from court or man, but by the power of Jehovah God. Jehovah's Witnesses, who face mobs, dirty jails, spineless politicians and people like Mr. Hanson in order to do God's work, are not unmindful of the fact that it is man's true liberty to work and God's to act.

Anderson, Ind. MARVIN HOWE.

Dr. Muste Poses a Dilemma

EDITOR THE CHRISTIAN CENTURY:

SIR: If I understand the editorial of February 24, commenting on the reaction to Dr. Scott's article, the act of fighting in war is ethically neutral since it is forced upon us, a necessity expressing the judgment of God on sin. As Christians we follow Jesus in war, therefore, by "fighting repentantly," but "not repenting for the fighting, which is inescapable and cannot be repented of." In a previous paragraph in the same editorial, a statement is made that it is "ethical sacrilege," something the Christian conscience cannot tolerate, to suggest that we are following the teachings of Jesus when we participate in war because "this means killing and destruction and lying, and it means hatred." It seems to me the writer of the editorial is impaled on the horns of a dilemma, and it would be instructive to have his comment on the matter.

On the one hand, can killing and destruction, and more particularly lying and hatred, ever be devoid of moral content, ethically neutral? If in war they are, then are there any means which are not justified in war if they seem necessary in order to win? If this is the position of the writer of the editorial, he goes much further than Christian theologians and casuists have commonly gone, and takes a position directly contrary, for example, to that of Dr. J. H. Oldham in the *Christian News-Letter.* Dr. Oldham grants that it may be very difficult to say where the Christian draws the line, but insists that there is no doubt that a line must be drawn somewhere.

On the other hand, if fighting when the nation is at war is ethically neutral, a morally colorless act, then why should the Christian conscience be shocked at the suggestion that we are following the teaching of Jesus when participating in war? It may perhaps be said that, strictly speaking, that teaching cannot be invoked either to "justify" or to "condemn" war. Yet surely we cannot represent Jesus as outraged or expecting his followers to be outraged at actions which are really ethically neutral.

Fellowship of Reconciliation, A. J. MUSTE.
New York, N. Y.

[We are not aware of the "dilemma" which Dr. Muste seems to see, and hope that a brief comment will resolve it for him. Let us look at the first "horn." Our editorial affirmed that the things we do in war—killing, destroying, lying and hating—are outside the bounds of moral judgment. War having once begun, these things cannot be called either right or wrong, but can be dealt with only under the category of tragic necessity. War, we said, has its own code, the code of military necessity; it acknowledges no obligation to submit its acts to any moral criterion such as the Ten Commandments, the moral teaching of Jesus or the

ethical code of any civilized people. If it acknowledged such an obligation it would cease to be war.

When, therefore, Dr. Muste asks, "Are there any means which are not justified in war if they seem necessary in order to win?" the reply is, No. In war there is one absolute: it is victory. All acts of war are "justified" if they "seem necessary in order to win." We can think of no exception. Hatred is not an exception, though Dr. Muste seems to suggest that it may be. The current debate over hatred centers on the question whether or not hatred is "necessary in order to win." Some say it is necessary, others that it is not; these latter stress the blinding effect of hatred where clear vision and a cool head are required for effective fighting. The moral judgment of hatred in war is secondary to the military judgment as to the necessity of hatred as a means of winning.

We fear Dr. Muste has quoted Dr. Oldham rather carelessly. Our position is not contrary to Dr. Oldham's but in accord with it. He does indeed say that "a line must be drawn somewhere" between things that are right and things that are wrong in war. But this "line" is not determined by any moral code, but by military necessity. He insists that the doing of things which are not relevant to victory (for example, terrorization by wanton bombing) are morally wrong, a position with which all of us would agree. An action which is not relevant to victory lies outside the regime of war, and can be subjected to ethical judgment. But Dr. Oldham nowhere disapproves of mass starvation, even starvation of non-belligerent populations, by the Allied blockade. The reason for the distinction is, obviously, not that starvation is morally less hideous than terrorization, but that starvation "seems necessary in order to win," and he does not believe that terrorization has any military relevance.

(Recently, some 43 American Christian leaders changed their minds on this question. They decided that complete starvation of the occupied countries is not necessary in order to win, but may actually handicap the Allied forces when we invade the Continent. After two years of opposition to Mr. Hoover's pleading for the feeding of Europe, their consciences were suddenly aroused to the point of issuing a manifesto proposing that our government send some pills and vitamins as a sort of token relief measure expressive of our good will!)

The other horn of the "dilemma" on which Dr. Muste sees us impaled can be dismissed briefly. He asks: If fighting is "ethically neutral, a morally colorless act [this is not our expression, but it is unnecessary to take exception to it here], why should the Christian conscience be shocked at the suggestion that we are following the teaching of Jesus when participating in war?" Our comment must be so obvious that we are left wondering how Dr. Muste could have been prompted to frame such a question. We did not say that it was ethical sacrilege to do what the citizen *must* do when his country is at war. We said that it was ethical sacrilege to claim that in doing these amoral things we are following the moral teachings of Jesus. If the distinction is not clear to Dr. Muste, we refer him to the logical axiom that a thing cannot be both itself and its opposite at the same time.—The Editors.]

What Happens to Internees?

Editor The Christian Century:

SIR: A short paragraph under the caption, "Says Internees Are Beginning to Rot," in your March 31 issue is worthy of thought by all who profess faith in Christ and his words. By a twist of fate I came to correspond with a young lady in one of the camps. I have never met nor known her, but a friend of this young lady asked me to locate her. The only information I had was that she was from Seattle, and was in camp. I finally found her. And she wrote in her very first letter, thus:

"I wish to thank you for the trouble you took in order to locate me. It seems that since evacuation I have gradually lost contact with my friends outside. You see, when one is enclosed in the narrow confines of a camp, strange things happen. Time and the life of the outside world simply pass by without touching us. Before we realize it that world becomes quite unreal and slowly we lose the desire to have serious relations with it. Our life, though meager, as you can imagine, is quite complete in itself. A little sort of a world; something like 'water from the ocean in a bottle.'

"I do not mean to say that we are happy and satisfied with camp life. On the contrary, it is a very degrading, degenerating, slip-shoddy life. No human being ought to be leading a life of this sort. This war cannot end too soon. Then what?"

She is only one. (She is a second semester senior in college.) How many more are there in camps who are losing that vital and necessary relationship with the world and life that flows outside of the confines of the camps?

Chicago. Shigeo Ozaki.

Are There Others?

Editor The Christian Century:

SIR: There is one issue on which enlightened interventionists, pacifists, isolationists and persons of good will of widely varying views are united. We do not want to see our returning soldiers after the war made the dupes and instruments of the powers of darkness. We shudder as we recall the years following the other war. Already the forces of reaction are at work. And what are we doing about it? I know of one group of idealists among our soldiers already in process of formation. Such efforts should be coordinated. I would appreciate information about similar groups, movements and plans.

3305 West Ashby Street, John C. Granbery.
San Antonio, Tex.

Roll Out the Barrels!

Editor The Christian Century:

SIR: Your article on the huge shipments of Canadian liquor to Libya might contain an idea that could be used to win the war. If the Germans were fully aware of how much beer the Canadian soldiers have (and doubtless the Americans are getting beer too) and the Canadians would proffer beer instead of bullets to their German brethren, it might be argued that the Germans would feel essential issues had been met and there would be no point in further combat.

Since the average man thinks bullets can convert people to goodness, possibly he would include beer in the same itemization. Beer might have a shade less erosive effect than bullets on personality. It might relieve the tedium of war to try dropping beer barrels instead of block-busters.

University Settlement, Leon Thomson.
Chicago.

For Those at Sea

Editor The Christian Century:

SIR: I believe that my subscription was to have expired in January but I have had no opportunity to send this remittance until now. It usually takes quite some while for the paper to reach me, the last issue received being the December 31 issue, but I can assure you that I look forward to The Christian Century particularly. In fact, I usually get several copies at a time and ration them out to myself so as to keep some reading material on hand. I think The Christian Century raises some important questions—even though I don't agree with a lot of its answers!

c/o Fleet Postmaster, James E. Reaves,
San Francisco, Calif. Chaplain, U.S.N.R.

American Stew

Editor The Christian Century:

SIR: Combine equal portions of food shortage, assorted labor troubles and class friction. Season to taste with unrationed liquor. Thicken with politics and racial prejudice rubbed to a smooth paste. Cook until very tough over heat generated by the mixture. Garnish with olive branches of Anglo-Saxon world domination. This is guaranteed to make a large helping, especially at the peace table.

Denver, Colo. Mable W. Edwards.

Federal Council Denounces Hate

Churches Urged to Ban Inflammatory Propaganda in Interest of Truth and Possibility of Peace

(Special Correspondence)

NEW YORK, March 21.—The propagation of hatred in the United States and other countries is wrong. It will not only hinder the war effort but will also make impossible the achieving of a just and durable peace, the Federal Council of the Churches of Christ in America declared today through its executive committee. The statement follows in full.

Commends China and Britain

"We record our gratitude that even in the throes of war there has been so little hatred among the people of the United States and so much discipline and restraint. We commend the recent statement by the National Education Association counseling against 'intense and revengeful rancor' and specifically against teaching hatred of the enemy and desire for revenge. We note with hearty approval that the British commander in chief of the home forces and the chief of the special services division of the United States army have both advocated the same policy in the training of men for combat. After five years of war, Madame Chiang Kai-shek, speaking for the Chinese people, said, 'While it may be difficult for us not to feel bitterness for the injuries we have suffered at the hands of aggression, let us remember that hatred and recrimination will lead us nowhere.' The people of Great Britain have won our respect because, while facing their enemy with implacable determination, they have refused to permit this resolution to turn into blind hatred and indiscriminate desire for revenge.

Deplore Invocations of Rancor

"We therefore deplore the public statements of certain citizens, in civilian and military life, urging that we should foster attitudes of hate among our people. It is our conviction that, if we are to achieve the ends we seek as the result of the world conflict, we dare not sacrifice those very values for which we are contending. We do not dispute the necessity for taking such measures as justice requires against evildoers; but we do protest the attempt to develop attitudes of persistent enmity and rancor leading to mere retaliation. We recognize that never before in history has there been so widespread a provocation to hatred. In a world where human beings are still imperfect, it is inevitable that hatred should flare up in the souls of those who are the victims and eyewitnesses of degradation and infamy. We do not presume to judge or condemn our fellows in other lands who have been subjected to trials which we can but dimly conceive.

"Nevertheless, if that hatred is deliberately fomented and spread until it becomes the emotion that predominantly determines how the United Nations will act, then the forces of evil will have won their greatest victory. They will have infected those who are mightier than the Axis. Thereby they will have assured a continuity of cruelty and folly that will make hatred a self-perpetuating thing and render it impossible for mankind to achieve a just and durable peace.

"If that catastrophe is to be avoided the American people must make a major effort to subject themselves to spiritual discipline and self-control. We profess to be a Christian nation and we have, through God's goodness, become a great and powerful nation. We have not been subjected to the violence of evil men as have the peoples of Europe and Asia whose lands have been overrun and whose homes have been blasted. God, working in ways that are beyond our finite understanding, has so far made it easier for us to obey Christ's injunction against hating our enemies. While we cannot know why that is vouchsafed to us, we do know that it has its price. For to whom is given, of them is much required. Our easier circumstances make it peculiarly our duty to prevent the contagious spreading of a hate hysteria that would make men mad and drive them, like the herd of Gadarene swine, to self-destruction.

Hatred Unnecessary

"Some pretend that hatred, however evil in itself, and however destructive in its long-range consequences, is nevertheless necessary for military victory. Even were this argument sound, we would reject it. For this is a matter where our spiritual allegiance takes precedence over any temporal allegiance. But the argument is demonstrably false. Modern war requires, to an extreme degree, that the military and civilian forces of a nation be cool in their judgments and planning and disciplined in their acts. We would never tolerate a general staff whose decisions were determined by emotional hatreds or whose armies moved under the directive of angry hysteria. Similar coolness of judgment and discipline in action are, in total war, required of the civilian population. That this does not weaken the national will has been shown by the British people.

No Vengeance!

"The emotional fervor that comes from hatred and vengefulness makes for neither competence nor sustained power. It confuses the thinking, blurs the vision and ultimately undermines the will power of those who rely upon it. Men may be so circumstanced that they cannot wholly avoid this evil. But to seek artificially to create it cannot be too strongly condemned. We call upon our fellow Christians, while striving for right and justice, to reject all desire for vengeance; to seek God's forgiveness for any hatred we may harbor; and, without shrinking from the harshest duty imposed upon us by our consciences under God, to remain ever mindful that he alone may say, 'Vengeance is mine; I will repay'."

Federation Feels Surge of Growth

Chicago Church Body Restudies Its Total Program—Dr. Hutchins Cites Educational Gains from War

(Correspondence from Chicago)

CHICAGO, March 29.—Growing pains are in evidence in the Chicago church federation these days of early spring. Assisted by John W. Harms, the executive secretary who recently came here from Baltimore, an advisory committee has recently completed a study of the overall functioning of the federation. It now proposes that the study be extended to include the relationships between the federation's several commissions and departments. Its work has already resulted in the revival of a dormant executive committee and in a closer relationship with the denominational agencies. Now the relationship or lack of relationship of the separate parts of the federation is to come under examination. Vigorous remodeling operations are already under way in the commission on ministry in public institutions and the departments of Christian education and social service.

* * *

Chemurgists Optimistic Over the Future

A national chemurgic conference has been in session at the Drake hotel this past week. M. C. McTeague of the United States Rubber Co. told the conference that 20 years of progress in rubber culture had been achieved during the last year. Such accomplishments filled the group with expansive expectations. The rubber industry, they anticipated, would be a "chemical industry" by the end of the war. Lighter but stronger automobiles, transparent rubber windows, portable houses built of rubber and low-cost airplanes are some of the practical possibilities for the postwar period. The American workman, the leaders predicted, would pay only a nominal rental for the land he occupies and move his house from town to town as he now does his furnishings. Conceivably he might even turn in his house for a new model from time to time, as he has his automobile in the past.

* * *

Hutchins Praises War Measures in Colleges

The University of Chicago's Radio Round Table last Sunday trained its big guns on education in time of war. Robert M. Hutchins, president of the university, pointed out that a number of important gains have been achieved in the present measures and declared that they should be retained. "Boys are selected for special training in the colleges because of their ability. They are to be paid, so as to make sure that it is their ability and not the financial standing of their parents that determines their opportunity. They are to go on a 59-hour week. The army has made it clear that they are to study and not indulge in those

Christian Bases of World Order

"Christianity is not star gazing or foolish idealism. Applied on a world-wide scale, it is intensely practical."
—HENRY A. WALLACE

HENRY A. WALLACE

"Christianity . . . is not satisfied with the saving of the soul in a future paradise but demands the release of human potentialities here."
—UMPHREY LEE

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CARTER GOODRICH
COLUMBIA UNIVERSITY

BJARNE BRAATOY
O. W. I.

The Merrick (Delaware Conference) Lectures, 1943

Introductory Lecture: PRACTICAL RELIGION IN THE WORLD OF TOMORROW, *Hon. Henry A. Wallace,* Vice-President of the United States of America.

Part I—Fundamental Christian Principles

GOD AND THE WORLD WE LIVE IN, Bishop Francis J. McConnell.
THE CHRISTIAN CONCEPTION OF MAN, Willis J. King, President of Gammon Theological Seminary.
A CHRISTIAN VIEW OF NATURE, Edgar S. Brightman, Professor of Philosophy in Boston University.
THE SPIRITUAL BASIS OF DEMOCRACY, Umphrey Lee, President of Southern Methodist University.

Part II—Factors in World Order

NEW RACE ISSUES, G. Baez-Camargo, National Evangelical Council of Mexico.
POSTWAR WORLD ECONOMY, John B. Condliffe, Professor of Economics in the University of California.
THE LAND AND HUMAN WELFARE, Bjarne Braatoy, Chief Intelligence Officer in the Planning Division of OWI.
POLITICS AND HUMAN WELFARE, Vera Micheles Dean, Research Director of the Foreign Policy Association.
THE HEALTH OF THE WORLD COMMUNITY, Charles-Edward A. Winslow, Dr. P.H., Professor of Public Health in Yale Medical School.
CHRISTIANITY AND THE WORKERS OF THE WORLD, Carter Goodrich, Professor of Economics in Columbia University.
HUMAN CHARACTER AND WORLD ORDER, Reinhold Schairer Visiting Professor of Education in New York University.

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REINHOLD SCHAIRER
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To stir human thought to the planning of a postwar order in which "human potentialities" may be released at their highest measure, to encourage the proving of a democracy for which men even now fight and die—this the thinkers in *CHRISTIAN BASES OF WORLD ORDER* strive to do. From these great leaders—every one an expert—the reader will have fresh assurance of the practicality of planning a Christian world, and of the possibility of a durable peace. Lucid, logical thinking—both challenge and guidance for the task ahead.

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extra-curricular activities and gladiatorial contests which have been popularly identified with college education in this country." Richard McKeon, dean of the division of humanities of the university, pointed out that military victory would be wasted if the power to use it intelligently had perished in the process of winning it. He held that the function of liberal education is to develop that power.

* * *

Propose Modernization Of Catholic Education

A plan for the reorganization of Catholic education in America along the lines advocated by Robert Maynard Hutchins of the University of Chicago was presented here this week at the National Catholic Education Association convention attended by some 800 Catholic educators. The proposal calls for the completion of elementary education in six years by faster pupils, slower ones being required to spend two additional years in "drill, review and assimilation." This would be followed by a six-year secondary education program carrying the student somewhat beyond the first two years of the present college curriculum and affording particularly a good grounding in philosophy. Thus Catholic educators would essay to equip youth more adequately for the responsibility of citizenship in democracy by the time they are 18 years of age.

* * *

To Open Way to Combat Terrorization

Popularly titled an "Anti-Slugging Act," a bill now before the Illinois assembly would make it possible to send gangster gorillas and strong-arm terrorists to jail for a year and assess fines of from $25 to $1,000 for beating up victims. At present the law makes it possible only to assess fines of from $3 to $100 for such crimes. It is believed that the measure will go a long way toward breaking the hold of gangster groups over organized labor, a hold that has been largely maintained by terrorization.

CHARLES LESLIE VENABLE.

Religious Publishing Houses Combine

Association Press, publishing company controlled by the Y.M.C.A., and Fleming H. Revell Company have combined forces. Hereafter dealings with authors and preparation and manufacturing of books will be under the control of Association Press, while Revell will be responsible for sales, promotion and advertising. Both houses will continue to publish some books under their individual imprint.

Raise Substantial Sum for Orphaned Missions

A total of $1,980,223 has been given by the churches of the United States for orphaned missions. Of this sum $440,093 was given in 1942. Both the De Gaulle and Norwegian governments have made appropriations for missions conducted by their own nationals. The International Missionary Council reports that it has "been able to meet all calls for assistance and such emergency appeals as arise from time to time." The largest gifts made in America have been made by the Lutheran World Convention, which contributed a total of $138,888 in 1942.

Wallace Speech Hailed in Mexico

Catholics Rebuked for Attempting to Exploit Difference with Russia—Pass Out 1,000,000 Gospels

(Correspondence from Mexico)

MEXICO, D. F., March 21.—The address given by Vice-President Henry A. Wallace at Ohio Wesleyan University on March 8 aroused tremendous interest on the part of all sections of opinion in Mexico. The press has been giving much space to articles and editorials on Mr. Wallace's statements. Each group takes pains to prove that Mr. Wallace has come over to their side. Even the Synarchists have tried to make out the vice-president's address as conforming to their views. Roman Catholic writers are on the whole exultant. They stress Mr. Wallace's repudiation of Marxism and overstress his statement that repudiation by the U.S.S.R. of the "Trotskyist idea" of fomenting a world revolution is a fundamental requisite for peace.

* * *

Seek to Show Rift Among Allies

In other words, they generally cite only that half of Mr. Wallace's address which may be used against communism and overlook his strong denunciation of nazi Prussianism and his belief that Marxism is the lesser evil of the two. Nor is mention made of his warning that "anti-Russian activities" constitute a serious danger for future peace. Writing for one of the leading newspapers, a Roman Catholic priest reaches a climax of partisan interpretation when he interprets Mr. Wallace's words as a clear sign that there is a deep breach between Russia and her allies.

* * *

Holds Catholicism is True Democracy

Another writer, also a priest, after commending Mr. Wallace for expressing "the true idea of Christian democracy," goes on to say that this idea was in fact promulgated by Pope Leo XIII. He also says that "we Mexicans must glory in the fact that we now have a president [General Avila Camacho] who understands Christian democracy and is anxious to implant it in Mexico." The implication is that the only true Christian democracy is that of the Roman Catholic Church, and that Catholic rule and Christian order are equivalent terms.

* * *

Hails Mr. Wallace for Understanding Americas

But other commentators are fair and thoughtful. Under the caption "Christian Basis of the World Order," the leading newspaper *Excelsior* in an editorial called Mr. Wallace "one of those men of active thought" for whom politics is not "the disguising of ideas" but "the preaching of truths." Mr. Wallace, said the editorial, is "a sincere friend of Latin America" and "one of the statesmen who will have influence in the destinies of the Americas." Considering that Mr. Wallace has given a master definition of what Christian democracy means, and that such is the ideal of the majority in the United States and Mexico, there is no reason to be afraid, *Excelsior* says, of the "Prussians" and the "Marxists" who are still in the minority in the "Christian, free and progressive lands of all the American continent."

* * *

Says Christian and Catholic Orders Differ

Vicente Lombardo Toledano, leader of the Mexican labor movement, speaking before a workers' mass meeting warned the reactionaries that "Christian order" and "Christian democracy" must not be understood as a return to "capitalism" and "feudalism." He commended the vice-president's statement as a transcendental one and the most valuable document of the last 50 years, but he accused the enemies of democracy and the Synarchists of trying to misinterpret it in order to mislead public opinion. Synarchists, Lombardo said, reason: "Wallace advocates Christian democracy. We advocate a Christian order. Therefore Wallace is a Synarchist." Asserting that fascism is an ally of the Roman Catholic Church, Lombardo said that the difference between a Christian order and a Catholic order is obvious. Wallace, he added, backed not what reactionaries understand as the "new Christian order," but democracy; Wallace is a progressive, and not in favor of the submission of the state to the church nor of "the empire of priests."

* * *

Marxist Friendly To Religion

Stating his own position and that of his followers, Lombardo said: "I am a Marxist, but we do not attack religion. . . . Nor do we fight against the Catholic Church as such, because the church is a respectable institution. What we do certainly fight is the intervention of the church in the political affairs of the country."

* * *

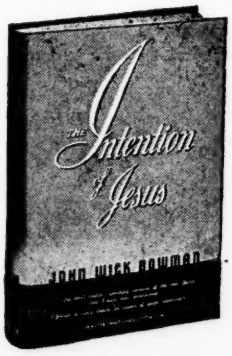
Plan to Give Away A Million Gospels

Some 400,000 copies of the Gospels were distributed during 1942 in Mexico by teams of Evangelicals under the direction of the Mexico City post of the Salvation Army. All denominations participated in the house-to-house visitation. The goal of this "National Evangelistic Crusade" is to place at least one copy of the Gospel in every home in Mexico. In 1943, 1,000,000 Gospels are to be distributed in that way. Capt. Alejandro Guzmán and Dr. F. J. Huegel, who are leading in this campaign, recently visited Monterrey, Saltillo, Ramos Arizpe, Torreón, Chihuahua and Ciudad Juarez.

G. BÁEZ CAMARGO.

[*A Correction:* Señor Camargo's March dispatch, which appeared in our issue of March 10, contained an error which was caused by an editorial misinterpretation. The idea of a single Hispanic-American state, which was attributed to President Anguiano, ousted head of the University of Michoacan, is instead the thesis which Señor Brito Foucher, president of the National University of Mexico, has been preaching. When President Foucher came to the defense of President Anguiano, his thesis came under attack.—THE EDITORS.]

DISTINGUISHED RELIGIOUS BOOKS



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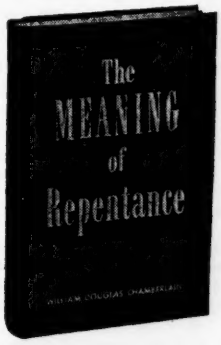

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Attack Churchill For India Policy

New York Head of India League Criticizes Postwar Speech for Omission—Ban Labor Educator from Post

(Correspondence from New York)

NEW YORK, March 29.—The reaction to Prime Minister Churchill's speech of last Sunday was immediate and widespread. The *New York Times,* in an editorial, called the speech "the most detailed and most authoritative British pronouncement on the postwar world." While much comment was favorable the "Big Three" power block was strongly criticized, as was the exclusion of China and a revitalized France. The regional councils "suggest too much the regional block proposed by the Axis," said the *Times.* J. J. Singh, president of the India League, asserted that "any outline of postwar possibilities that fails to envision a free India is obviously ill-founded yet Mr. Churchill failed even to mention India. Opposition to Indian independence continues to be the most tragic aspect of his policy."

* * *

No Crime Wave In Harlem

"Mugging"—a new name for an old crime—has filled the New York press. The son of the pastor of Christ Lutheran Church was accosted and stabbed while returning home from a church youth meeting in company with other young people. However, the boy's father, Frederick Teichmann, attended a conference on Monday between clergy and police officials which concluded that "there is no crime wave in Harlem . . . what has been happening is essentially a social condition." On Sunday Pastor Teichmann, with true Christian grace, pleaded for racial understanding. He said "the Christ spirit has been challenged by recent community experiences . . . . We plead with those of varied racial groups to unite forces for interracial understanding, good will and brotherhood. . . . We thank God that today there is some common purpose between men of all races and nations toward the realization of the brotherhood of all men in the family of God."

* * *

Labor Educator Rejected For City Post

Protesting the rejection of Mark Starr, educational director of the International Ladies Garment Workers Union, for the $7,500 post of New York city adult educational director, David Dubinsky, president of the union, called upon Mayor LaGuardia last week to order an immediate investigation of the board of education's action. The sole survivor of nearly 100 candidates who took the competitive examinations, Mr. Starr was approved by the board of superintendents and qualified by the board of examiners. In the past approval by the examiners and superintendents has been tantamount to election. However, at its regular meeting, the board rejected the nomination by a 4-2 vote. In his letter to Ellsworth B. Buck, president of the board, Mr. Dubinsky pointed out that "there appears to be no question of personal fitness, educational equipment or experience involved in your disqualification of Mr. Starr." The decisive factor in his rejection, he wrote, appears to be his employment in a professional capacity by the International Ladies Garment Workers Union.

* * *

Federation Aids Pastors To Meet Rationing

The freezing of processed foods found some clergymen in this city without grape juice for communion services, which put in a preferred position those churches which use wine rather than the unfermented fruit of the vine. Meanwhile the local rationing offices were swarming with applicants from homes as well as institutions, some of whom had been in line for three days to get their claims taken care of. It was obvious that ministers would need to stand in line many weary hours in order to secure proper permission to buy grape juice for communion services unless steps were taken to assist them. The Brooklyn church and mission federation set up a meeting where representatives of some 60 churches met an official of the rationing board with a staff of clerks who, in addition to taking care of their processed food needs in little more than an hour, answered many questions about rationing in general as it affected clergymen and their churches.

* * *

And So Forth

Borough President Cashmore and C. B. Muste, president of the Brooklyn church and mission federation, joined with other citizens of Brooklyn in addressing a meeting at Grace Gospel Church in honor of the 50th anniversary of the church and the 25th of Henri F. Gondret's pastorate. Grace Gospel Church is a community enterprise without denominational connection and is affiliated only with the federation of churches.

Paul G. Amt, for the past five and one-half years pastor of St. Philip's Lutheran Church, Philadelphia, was installed last week as executive of the Metropolitan Lutheran Inner Mission Society in the Inner Mission Chapel in New York.

Richard Pitman Mallery was installed last Sunday as pastor of the First Church Reformed, of Kew Gardens, Queens.

J. HENRY CARPENTER.

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Jesuit Says Chile Is Non-Catholic

Declares Only Twenty Per Cent of People Profess Catholicism—Chile Prepares Big Welcome to Wallace

(Correspondence from Chile)

SANTIAGO, March 18.—A very warm debate is taking place in Chilean Catholic circles over the book, *Is Chile a Catholic Country?* by Father Alberto Hurtado, S.J. It is a well documented book, full of statistics of a most interesting sort. The author, after carefully examining the evidence, decides that "not more than 5 or 6 per cent of the masculine population of Chile really professes Catholicism, and only 14 per cent of the feminine population. In total, not more than 20 per cent of the whole population professes the Catholic religion." Regarding the number of priests, he asserts: "There are 1,615 priests [1939 statistics]. Of these, 915 are Chileans and 700 are foreign priests. In substance, there is one priest for every 3,000 inhabitants, whereas in France there is one for every 800; in Spain, one for every 600; and in the United States, one for every 660."

* * *

Protestants Total Four Per Cent

According to data gathered by the Evangelical Council of Chile under the chairmanship of James H. McLean, Presbyterian minister and professor at the University of Chile, the total number of members of the different Evangelical denominations in this country is nearly 200,000, or about 4 per cent of the population.

* * *

Demonstrate Friendship For Wallace

The coming visit of Vice-President Wallace to Chile pleases the nation. The greatest national tribute to a visiting statesman ever staged will take place on his arrival, March 26. Besides his visits to other circles, institutions and industries, he will be invited to see the nitrate and copper mining centers in the north and the agricultural zones in central and southern Chile. In each city or town he will visit, labor leaders will have an official opportunity to talk with him. The Committee on Aid for Victory, which represents the sentiments of 95 per cent of the people of Chile, has arranged for a huge popular meeting in Mr. Wallace's honor. It will be held in the National Stadium, which has a capacity of 100,000. The Evangelical leaders will present greetings from the Protestant forces in Chile.

* * *

Emphasize Wallace's Christian Faith

In anticipation of his visit, the daily papers have been publishing sketches of Mr. Wallace's life. His recent speech at Ohio Wesleyan University on "The Christian Basis for the World Order" has been very widely broadcast. His Christian vocabulary has placed religion in the forefront here. Dr. Luis A. Sanchez, one of the foremost Latin American writers, has commented: "When Mr. Wallace states that the

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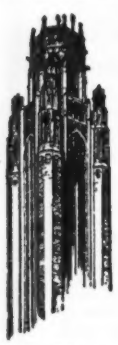
Kingdom of God on earth is a possibility, he means that justice can prevail and that therefore there can be no obstacle for the practice of the Sermon on the Mount." Mr. Wallace's address has provided a challenge to uncritical Marxism which it is not easy to answer.

* * *

Holds Education Must Stress Spiritual Ends

At the commencement this month of the new school year, Chile's minister of education addressed the public school teachers. Emphasizing the spiritual ends of education, he said: "The function of public education in Chile is to aid the students in learning how to achieve a satisfying life, and to give operative significance to the philosophy involved in the phrase: 'to love one's fellow men and follow after the highest ideals.'" The Evangelical mission schools established in Chile for over half a century have given vital emphasis to the construction of character based on these Christian ideals. Their graduates are looked upon as very desirable citizens and in consequence hold splendid positions. There are seven mission schools with a total of 2,727 students. In addition, the Evangelical churches have 50 primary schools among the Indians.

PEDRO ZOTTELE.



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Indians Hope for Union of Church

Anglican Bishop Says Lambeth Disapproves of South India Scheme—Christians Ask for De Facto Government

(Correspondence from India)

TIRUVALLA, Oct. 28, 1942.—While the promoters of the church union scheme in south India are very optimistic about the completion of the union between the Anglican, Methodist and South India United churches by 1944 or 1945, a recent statement by Bishop Horsley, Anglican bishop of Colombo, indicates that there are still some obstacles to be overcome. That two of the councils of the South India United Church have voted against the scheme of union is another factor that stands in the way.

* * *

Main Objection is to Congregationalism

Speaking before his diocesan council recently, Bishop Horsley explained that he was against the proposal because the Lambeth consultative body had objected to the position of the bishops in the scheme. Further, the consultative body was united in saying that as certain provisions were not before the Lambeth meeting of 1930, the "general approval" then given to the scheme could not be held to apply to these provisions. The bishop said: "The difficulty with the South India scheme is that it not only deals with Presbyterians but Congregationalists and Methodists as well. It is the congregationalist point of view which is particularly hard to include without our surrendering vital principles." He declared that the plan, if adopted, would "have unfortunate repercussions within the Anglican communion itself."

* * *

Ceylon Anglicans Approve Plan

However, the diocesan council of the Church of Ceylon (Anglican) approved the scheme of church union in south India. Its endorsement was coupled with six new recommendations: (1) that the bishop or a bench of bishops should be the final authority on matters of faith and order; (2) that provision for confirmation should be among the rules; (3) that ministers should be recommissioned; (4) that "priest" should be retained instead of "presbyter"; (5) that Christian marriage is a sacramental rite and that the marriage bond is indissoluble except by death; (6) that creeds especially at baptism should be a rule of the order in the United Church. The voting resulted as follows: clergy, 35 for and 31 against; laity, 76 for and 29 against.

* * *

Ask for De Facto Government

The establishment of a *de facto* provisional national government which will bring the entire population of India wholeheartedly behind the war efforts of the United Nations is the main issue around which everything in India turns today. This is the demand of all political parties

and not of the Indian National Congress alone, as is repeatedly asserted by propagandists. When the British government sets the stage for the actual formation of such a provisional national government—and in the present circumstances the British government alone can do this—the claims of Hindus, Muslims and other interests will have to be adjusted. It is the claim of the British that these conflicting interests are irreconcilable, and yet they ask Indians to bring forward a scheme which will satisfy all interests and communities. Considerable light is thrown on the obstacles placed in the way of Indian efforts to produce a workable scheme of national provisional government by the refusal of the viceroy to allow the representatives of the Hindu Mahasabha or any other political party to meet with Gandhi and other leaders of the Congress now kept in prison.

* * *

Gandhi Would Defer To Muslim League

Long before the arrest of Gandhi and other leaders of the Congress party, the Congress had made it clear in its resolutions that representatives of other important parties should be associated with its own representatives in the proposed provisional government. Before his arrest, Gandhi had even declared that he would like the Muslim League to be given the responsibility for forming a provisional government, provided real power was transferred to such a government. In the demand of the National Congress for a provisional government, it expressed itself as agreeable to "the stationing of the armed forces of the Allies in India, should they so desire in order to ward off and resist Japanese or other aggression and to protect and help China." An assurance of the real transference of power in all other matters in the time of war was what was demanded. This was not forthcoming, and it was on this issue that the Cripps proposals failed.

* * *

Christian Leaders Ask For Government

Over 60 leading Christians in Travancore and Cochin, including some English missionaries, have issued the following statement: "The events of the last few weeks have greatly embittered the feelings of the people and have also introduced serious obstacles in the way of a satisfactory settlement between India and Britain. We view with distress this growing estrangement between the peoples of the two countries who in cooperation have untold possibilities for strengthening the forces of democracy and freedom in the world. We believe that even now the situation can be saved and India can be made to pull her full weight with the democratic nations in the present momentous struggle if steps are taken by those in authority for establishing immediately, in consultation with the political leaders of important parties, a provisional *de facto* national government for winning the war."

P. Oomman Philip.

Methodist Colleges are Planning Future

A survey of 135 Methodist colleges recently made showed that they favor the setting up of a world-wide cooperative system of student exchanges after the war.

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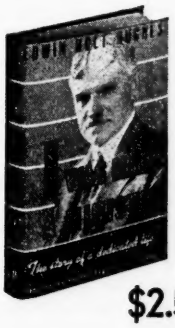

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Feeding Approved By Archbishop

Canterbury Declares Hunger of Children Must Continue No Longer—Believe Time Is on Side of the Axis

(Correspondence from England)

LONDON, March 9.—The Archbishop of Canterbury has issued a statement on famine relief in Europe. He recognizes that the chief service this country can give to Europe is to win the war. But the accounts which he has received through the churches of the state of starvation and the deplorable condition of the children, especially in Greece and Belgium, have convinced him "that a strictly limited scheme to send dried milk and vitamins for children and expectant mothers to these countries, to France and eventually to Holland and to Norway is urgently necessary." "I am convinced," the archbishop said, "that the schemes to which I give my support and which have been carefully worked out, would not aid the enemy or hinder the war effort. I have reports of a growing bitterness and alienation from this country as a result of the blockade, which might seriously affect the aid that could be given to our arms when the time came, as most certainly the loss of vigor through starvation must affect it. I fear that at the end of the war we shall find a relatively vigorous Germany surrounded by peoples so weakened by starvation as to present an inevitable drawback to after-war plans. In Belgium the heavy workers are receiving a diet of 2,300 calories from the Germans, but the women and children are receiving only 700 to 900 calories which means widespread starvation."

* * *

Fear Delay Gives Aid to Axis

There is a widespread agreement, if one may judge from the press, that time, as one writer puts it, is an essential factor in the conduct of the war. The movements of Rommel in North Africa are considered by many to be meant to secure a respite. He is fighting and even deliberately risking his forces in order to delay the Allies' action. What we have to do in the war, these critics say, we must do quickly. It is in the interests of the Axis to protract the conflict in Africa. Rommel is admitted to be a formidable and daring enemy. He does not hesitate to strike first when he knows his opponents are massing for attack. The history of the week shows that the Eighth Army has no reason to dread an encounter with him, "but they also know that they are fighting for time and though victory is certain no effort can be excessive that will not insure that it is also swift." Whether it is the increase of manpower, or the setting free of shipping by economy and by the increase of our food supplies, or the call of the Home Guards to still greater service, the note is always that the time is short.

* * *

Ask Owners to Turn Over Mansions

The suggestion has been made by the chairman of the National Trust that if the owner of some large country house wished to offer it to the trust, he might care to approve its use for residential adult education; thus his mansion might become a people's college. There is a great need for such colleges. Sir Richard Livingstone, who like Sir William Beveridge is the head of an Oxford college, is doing great service by putting into action the principles which he set forth in *The Future of Education*. A deputation from the Educational Settlements' Association led by Sir Richard went to the board of education to urge upon the president the desirability of making adult education a regular part in the education provision of Great Britain. Altogether, as things are, there is provision at present in our residential colleges for only 300 adult students and it is considered of the utmost value that adult like other education should be residential.

* * *

Damaged Churches Need Repairs

In the Church Assembly, Dr. Fisher, the bishop of London, moved that general approval be given to the reorganization areas measure. It applied only to areas which were declared by the ecclesiastical commissioners to be reorganization schemes. Its chief purpose is to authorize action, which is needed now. For the most part Dr. Fisher said, the damage to churches was concentrated in a number of large cities and towns, where it presented a situation without precedent. The act provides for the making of new arrangements for the pastoral supervision of war-damaged areas in which, owing to the war or as a result of planning schemes, material changes in the size, character or location of the population have occurred.

* * *

Archbishops Criticized For Political Views

The old debates upon "politics in the pulpit" are being revived. The representative figures taken as objects of criticism by those who do not wish to have changes in the old order are the two archbishops, York and Canterbury. It is seldom that a preacher is attacked for bringing politics into the pulpit when he is known to be a defender of things as they are. Dr. Temple has declared that "the chief enemy of freedom today is not an intelligent plan but the irresistible pressure of blind forces." The Archbishop of York declares that there is a vital principle at stake in the Beveridge report and that "it is morally as wrong to starve a man into work as to compel him into it by the threat of the whip." The archbishops, who are recognized by all who have eyes to see as men of profound Christian faith, will stand their ground. It is rightly asked in the *Spectator:* "How could the expectations of those who look for a 'Christian democracy' be satisfied if Christian leaders were condemned to silence on what democracy sets out to achieve?" The English tradition in the pulpit is different in many ways from that of America. It is much less common to hear in this country than in America sermons upon political issues. But it has never been demanded of Christian ministers of churches that they should be silent upon the application of their principles or confine themselves to recalling with praise the application which others made in other days.

* * *

And So Forth

The directors of the London Missionary Society have put on record their profound thankfulness to God that the treaty has been signed between China and Britain abrogating extraterritorial right in China. They declared that these rights had become a fertile source of misunderstanding between the two countries which the directors and the society's missionaries have long wished to see removed.

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action from the present Congress. All the proposals concerning the poll tax are now in the hands of the judiciary and rules committees of the House. The congressmen are Joseph C. Baldwin (Rep., N. Y.), George H. Bender (Rep., Ohio), William L. Dawson (Dem., Ill.), Joseph A. Gavagan (Dem., N. Y.), Warren G. Magnuson (Dem., Wash.), Vito Marcantonio, (A.L.P., N. Y.) and Thomas E. Scanlon (Dem., Pa.).

Rural Life Sunday Comes May 30

The date for Rural Life Sunday has been set as May 30 for this year. It is timed to emphasize the spiritual significance of planting, says Benson Y. Landis, secretary of the committee on town and country for the Home Missions Council and the Federal Council of Churches.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

The Amazing Mrs. Holliday (Univ.) *Drama.* Young teacher from China poses as widow of wealthy sea captain to gain home for refugee children in her care. A few passages, reminiscent of charm that has featured past films with Deanna Durbin, are appealing; but story is shallow and artificial, missing chance to use children as something more than background for love story. *Overwhelmed* by magnificence of its settings. M, Y

At the Front in North Africa (U. S. Signal Corps film.) *Documentary,* in technicolor, showing tanks landing, journey across Algiers and participation in minor battle. Photography is blurred, and erratic commentary does not help in relieving sketchiness of action; because of its subject matter, however, will prove of *current interest.* M, Y

Battle for Siberia (Artkino; Russian dialogue, English titles) *Drama.* Soviet guerrilla resistance to intervention by Japan, White Russians and other powers in early twenties. Story hard to follow, but characterizations are excellent and outdoor shots of encounters have rugged sweep and *conviction.* M, Y

Hello Frisco, Hello (Fox) *Musical.* Tunes and dances of early 1900's, set in tale glamorizing San Francisco's "honky tonk" section. Sentimental, cut-to-formula, but made *entertaining* by colorful settings, tuneful interludes. M, Y

Power of the Press (Col.) *Melodrama* which, when it sticks to the action in its story of a small-town editor who unmasks fascist plot behind sensationalism and anti-British line of New York daily, is *better than usual melodrama* of its kind; when it stops to editorialize, is less fortunate. M, Y

When Johnny Comes Marching Home (Univ.) Musical numbers by Allan Jones, Gloria Jean and Spitalny all-girl orchestra strung on naïve tale of army hero whose visit incognito leads friends to suspect desertion. *Pleasant* entertainment, *mainly,* perhaps for Y

BEST CURRENT FILMS

For Family: Air Force, Bambi, Fantasia, The Great Commandment, Holiday Inn, In Which We Serve, The Pride of the Yankees, Yankee Doodle Dandy.
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